

# THE CHINESE RECORDER

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Editor: FRANK RAWLINSON

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## We Venture A Forecast

### EDITORIAL

### CHRISTIANS LOOK FORWARD

**Attacks Subside.** To venture a forecast of the Christian Movement in China is risky. Nevertheless we attempt it. It is a fitting note for the opening of another year. During the past year there has been a noticeable subsidence of attacks upon Christians and their interests. There have, it is true, been an unascertainable number of Roman Catholic and Protestant missionaries captured and held by bandits for varying periods. During the same period at least four Roman Catholic missionaries and three Protestants have been killed, two of the latter by servants. But at the time of writing there are, so far as we can ascertain, only three Roman Catholic and two Protestant missionaries still in captivity: captivity, however, long drawn out. Alongside of these missionaries must be recorded a considerable number of Chinese workers of both persuasions who have also suffered. With the exception of parts of Kiangsi Christian workers move about with somewhat less danger than formerly. These deaths and captivities are distressing. Yet it is encouraging to note their numerical decrease as compared with some former years. Twice during recent months the Chinese Government has conferred with Christian leaders about current problems. While, therefore, Christianity is still disturbed by both internal and

external issues it is more free than some time since to carry on its work.

As a result the curve of Christian work has risen.

**Work Resumed.** Schools are moving forward, though the large loss in primary schools will probably not be wholly regained. Student strikes anent the Manchurian crisis have upset many schools. The Five Year Movement registers some progress. Evangelistic workers have been active. Dr. Eddy's widespread campaign among students and officials has met encouraging response. President Chiang acquiesced cordially in a suggestion that Dr. Eddy come to China for five years for similar campaigns.

**Spiritual** Discouragement and disillusionment still disturb Christian workers. Yet there has been gain in  
**Determination.** spiritual determination and poise. Issues are growing in complexity and number. Less is heard about the past victories of Christianity. Attention is focused more on current issues. This is due to the conviction that the strategies of past victories do not promise further victories under the conditions created during the last five years or so. The present enlarged challenge and opportunity demand new strategies. In consequence needs and conditions are under review in the light of a new vision. To win further victories Christianity must essay bigger and different tasks. This situation is being increasingly faced in the spirit of realistic determination. This is no time to rest on past laurels; new effort is demanded. Thus Christians are facing forward to new and usually uncomprehended tasks.

#### OUTSTANDING ISSUES

**Inadequate** It is trite to say that lack of leadership is the main hindrance to future advance; it would, however, be  
**Leadership.** foolish to ignore it. Understaffing and the inefficiency of many of the older workers mark the present Christian leadership. There is also uncertainty as to the solutions best fitted to solve current problems. This stimulates experimentation though it slows up advance effort. This and much more are aspects of the major difficulty-complicated readjustment inevitable in a movement that is really becoming indigenous. The call for a lay leadership is one of these emerging adjustments. In contrast, however, to this inadequacy of leadership there are significant signs that the Christian heritage of thought is beginning to pass through the Chinese mind in some measure. This is seen in



the effort to determine what in Christianity is primary to its future in China. It focuses sharply on the social and ethical significance of Christ and his ideals. Thus is emerging the interpretation of Christianity to China in terms of an awakened Chinese mind. More and more this process must be recognized and welcomed. Even theology must thus pass through the Chinese mind. It will be a long process. But it is necessary. While, therefore, on the one hand Chinese Christian leadership is quite inadequate it is, on the other hand, beginning to grapple with the inner significance of Christianity for China.

### THREE MAJOR ISSUES

**Economic Disaster.** This need for leadership is magnified in the lurid glow of the three major issues which now threaten the life of China and Christianity therein. Each has been long developing; but all have become aggressively insistent during recent months. Increasing economic burdens, Communism and a "war" situation—these are China's present outstanding foes. Each is pregnant with catastrophe! All three particularly challenge the Christian Movement. No easy cure is available for either. To overcome them demands long effort and new strategy. The economic burdens have been increased by the devastation the Yangtze flood brought to 50,000,000 persons. Christian forces in China have already responded to this appalling need. This tidal wave of misery will in time go down somewhat. But it brings into sharp relief the economic flood which has long inundated multitudes of Chinese. This has risen in recent years. It affects the Chinese Church, increasing the difficulty of bearing those economic burdens now being laid upon its shoulders. Thus the present situation retards the economic independence of the Chinese Church. This economic struggle of China affects Christianity at two points—the life of the churches and their communities. Christian concern therewith will be increasingly urgent. This will necessitate attention on the part of the Christian Movement to the task of helping decrease China's economic burdens. To make life in China more "abundant" economically has thus become one of Christianity's inescapable obligations!

**Struggle with Communism.** The plans that develop to bear this obligation will dovetail into meeting the second threatening major issue. This is frequently asserted to be the emerging struggle between Christianity and Communism, as to which shall furnish the foundations for economic

freedom in China. Communism looms darkly on China's horizon. It is out to win China if possible. Various social, political and psychological Chinese factors prophesy that this will be no easy task. For us the main point is that Christianity and Communism both advocate principles aiming at a more human and fairer social order than now obtains. But Communism aims at economic minus spiritual freedom; Christianity's social aim includes both. Will Christianity succeed in starting a reconstructed social order in which China's poverty-stricken millions will get a legitimate chance at the "abundant life" or will Communism first smash the old one and set up an incomplete one in its place? The world demands that economic values be more fairly distributed than is now the case. In this regard the ideals of these two systems approximate. But in method and richness of value they are divergent. Can the Christian Movement become sufficiently articulate socially so as both to beat Communism to its own goal and improve upon it? The weakness of Christianity in this struggle is the inarticulateness of its own mind as to its social obligation; the strength of Communism is in its clearly avowed purpose and ruthless determination to achieve it. In coming years the Christian Movement *must* produce a program in China that the toiling millions can grasp and that will help thwart the oppressive tactics of Communism. Christianity must challenge Communism with a superior program! It must put Christ into the social order if it would save China from a Christless social regime!

The growth of the third issue threatening China and  
**Militarism** Christianity has recently been forced in the murky  
**Looms up.** atmosphere of the Manchurian "war" situation. At  
considerable peril to itself the Chinese Government has  
sought to meet this situation without recourse to arms. Chinese  
public resentment, however, has gradually headed up in militaristic  
pressure. This has found vociferous expression through students.  
Thus China has moved towards international military-mindedness.  
Multitudinous causes explain this. We can only note its significance  
for Christianity. That Christ's principles are against militarism and  
in favor of disarmament most Christians would agree. But Chris-  
tians need to determine what the Christian values are that must at  
all costs be saved. No statement bearing on this problem in China  
exists that we can quote. We lack space to outline these essential  
values. But they *must* be outlined and upheld no matter what  
governments or militarists may do or say. Unless this is done the

Chinese Church may surrender its own soul to the devastating scourge of militarism.

### OUR FORECAST

#### Issues that Demand Action.

In the light of the above and many other unnoted facts we venture to forecast that sharing in lifting China's economic burdens, effectually challenging the threat of Communism and helping China line up against militarism will determine the major strategies of the Christian Movement in the coming years. Meeting the threats of these three enemies will guide the forward thinking of Christians. If it fails here Christianity will be less than Christian! In addition to seeking to make individuals Christian effort *must* be directed to setting up a social order in which they can *live like Christians*. Poverty, Communism and militarism forbid this. If Christianity in China ignores this triumvirate of evil forces it may either go down in the resulting debacle or cease to be a guiding factor in China's life. These are strong words! But strong words are needed! These evils are making China a battle field. For Christianity to sidestep the battle will mean that China's hungry, distraught millions will sidestep Christianity. The battle will be long and hard. Poverty, Communism and militarism make ruthless allies. On their standards is blazoned hate for those values Christianity wants to promote! They must be challenged! They must be stopped! Christianity must present a program against them that will help stop them!

#### Setting up an Adequate Objective.

The Christian Movement has not, as a whole, made any public avowal of its program or principles as bearing on this triumvirate of enemies to human welfare. Yet there are signs that Christian thinking is beginning to articulate around social rebuilding. The National Christian Council has social and industrial plans, particularly with regard to rural communities. Into famine relief and agricultural improvement much Christian effort has gone. A deputation which spent a year studying religious education in China pointed out clearly that it must dovetail into social upbuilding. A study of rural communities also presented a program which promises in time new communities. Some plans are already set up to carry out these proposals. These lack of leadership also retards. In them, however, are included the elements of a Christian social objective. But they are too little known. They must be formulated

into a Christian social program that should be publicly avowed by the Christian Movement. Such a program openly avowed would show Communism that Christianity proposes to aid in rebuilding the social order without violence or oppression. In this way the social goal of Christianity must be made known! No nation-wide social program is possible for the Christian forces. They are numerically and economically too weak. But they should make it clear to all that they are out to win for men a fairer economic life. They should publicly avow their obligation to share in the social remaking of China. Too often the clamorous avowals of Communists are met by silence on the part of Christians. For the Christian forces thus to avow their social purpose would be to challenge the disintegrating program of Communism with an integrating purpose for the whole of life. It is futile to spend time deploring the weaknesses of Communism. The best defensive against them is a strong offensive rebuilding program. Communism's program is incomplete; let Christians present China with a complete one. A similar public avowal against militarism is also needed.

We still hear much about China's "unoccupied" areas, though this term has fallen under opprobrium. It smacks too much of political connotation. It may still be used, however, though its content must be changed. When talking of "occupied areas" Christians are speaking geographically mainly. That there are such areas where Christianity is almost or entirely unknown is true. These must be entered. But geographical "occupation" has a waning significance. That period of mission work is passing. The future of Christianity in China is not bound up with covering more territory. What we have said above indicates that *new fields of occupation* are opening up before the Christian Movement. To rebuild communities, oppose militarism and espouse disarmament, avow and promote a fair distribution of economic and industrial resources, challenge Communism—these are *new fields of occupation*! If Christianity "occupies" these fields of effort, enters these territories of human need, thus aiding the moderate forces of China to rebuild her life, the term "occupation" will lose its opprobrium. These three are not all the enemies facing China. But they are their most aggressive vanguard. To help drive them back is to win back areas of human life for the planting of lasting values. We forecast that in the near future China Christians will openly avow their aim to enter these *new fields of occupation*.



## Christian Message and Current Chinese Thought\*

FRANK R. MILLICAN

**A** DISCUSSION of the topic, "The Presentation of the Christian Message in the Light of Current Chinese Thought," involves two tasks; first, we must know the message we are called upon to present; second, we desire to find out the best methods of presenting that message.

There are those who feel that the Christian message for today, and for present-day China, is different from that of former days. There are others who observe with much misgiving, if not with great grief, what seems to them to be a departure on the part of many, including perhaps some missionaries in China, from the great basic truths of the Christian Message. This fear was manifest in connection with the Jerusalem Conference of the International Missionary Council. Especially was this true of the German delegates, together with some other Continental leaders, who, on reading the pre-conference papers, thought that they detected a tendency towards syncretism and a weakening of the Christian position. In the words of Dr. Robert E. Speer, as given in a supplementary paper; "With deep earnestness they emphasized, that, however great an appreciation of the religious values and forces in other religions may be, we simply may not and cannot move from the fundamental base and nerve of all real missionary activity; that God revealed Himself by His saving acts towards mankind in history and in an absolutely unique and unsurpassable way in Jesus Christ, who is the way to come to the Father, the divine token of mercy and reconciliation."

It was doubtless a rather unusual procedure for those organizing a conference on the Christian Message to request outstanding Christian leaders to submit pre-conference papers on the religious values to be found in non-Christian religions and systems of life and thought. Whether the fears of the German delegates were well-founded we have not time to discuss. We are more interested, just now, in the message of the conference itself. This message was outstanding for its emphasis on the uniqueness, or, as Dr. Stanley Jones preferred to say, the universality of Christ. The message was decidedly Christocentric. It said, "Our message is Jesus Christ. He is the revelation of what God is and of what man through Him may become. In Him we come face to face with the Ultimate Reality of the universe; He makes known to us God as our Father, perfect and infinite in love

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\*A paper given to the Shanghai Missionary Association, November 3, 1931.

and in righteousness; for in Him we find God incarnate, the final, yet ever unfolding, revelation of the God in whom we live and move and have our being."

The Conference also subscribed to the statement issued on this subject by the World Conference on Faith and Order at Lausanne in August, 1927, in which appear the following passages:

"The message of the church to the world is and must always remain the gospel of Jesus Christ.

"The gospel is the joyful message of redemption, both here and hereafter, the gift of God to sinful man in Jesus Christ.

"The world was prepared for the coming of Jesus Christ through the activity of God's Holy Spirit in all humanity, but especially in His revelation as given in the Old Testament, and in the fulness of time the eternal Word of God became incarnate and was made man, Jesus Christ, the Son of God and the Son of man, full of grace and truth.

"Through His life and teaching, His call to repentance, His proclamation of the coming of the Kingdom of God and of judgment, His suffering and death, His resurrection and exaltation to the right hand of God, and by the mission of the Holy Spirit, He has brought to us forgiveness of sins, and has revealed the fulness of the Living God and His boundless love toward us." Thus did the International Missionary Council proclaim its faith.

That the Council leaders were not wrong in believing that Christianity had nothing to fear from a comparison with the best in non-Christian systems of life and thought is shown both by the statement given above as well as by the following illuminating paragraph from the supplementary paper by Dr. Speer. In speaking of the values in non-Christian systems he says,"

"These values are not a supplement to Christianity, as though, to borrow great words, Christ needed anything from any one. We find when we come with Christianity to the other religions of the world, and place Christianity in comparison with them, that Christianity has all the good of other religions. There is good and truth in these religions which we joyfully acknowledge, which has enabled them to survive and has given them their power, but there is no truth or good in them which is not found in a purer and a fuller form in Christianity.—There is no truth anywhere which is not already in Christ, and in Christ in its fullest and richest form."

Some one has remarked that it required great boldness, on the part of the adherents of Christianity to go forth to all the world, as modern missionaries have done, and appeal to men of every faith and every race to accept the Christian way of life. It is true that the whole missionary movement is a bold challenge to the religious and other systems of the world, and nothing but the strongest conviction of the uniqueness and universality of Christianity can sustain it. As Dr. Speer says again;

"It is this transcendent superiority of the gift of God in Christ that warrants the missionary enterprise and justifies the men and women who have come to Christ from other religions in all lands. Christianity has the right to offer itself boldly to all men, and to displace all other religions, for no other religion offers what it brings. It is the best that the world contains."

I make no apology for recalling rather at length the statement of the message as set forth at the Jerusalem Conference. The fact that that message came after a prayerful and careful consideration of the highest values in all other systems of life and thought gives it added weight. It was not born of blind prejudice but grew out of an intelligent and compelling conviction. Jesus Christ and the moral and spiritual power that He brings into the life of the believer are the crying needs of the world and of present-day China. In Him is regeneration for both the individual and for the social life of the group.

Before proceeding to discuss the problems involved in presenting the Christian Message to what may be termed the thinking classes it is important to point out that the masses in China are still illiterate or only slightly educated. These masses, some one has aptly remarked, while illiterate are not ignorant. And no presentation of the Christian Message would be complete which did not take them into account.

While these masses of people know little or nothing of the deeper problems of the so-called thinking world they have a very real sense of religious need as well as some long-standing practises purporting to meet that need. They are still under the domination of primitive animistic beliefs and practices as well as of ancestral worship. The dominant note in the lives of these people is probably fear, fear of bodily want, fear of evil spirits, of natural forces, or of ill luck. Until one has lived close to the masses of Chinese people it is impossible to realize to what extent fear dominates their minds and influences their conduct. And, let it be said, this fear carries over

into the lives of many of the so-called educated classes. To these latter Christianity brings a conviction of the control in the universe and the lives of men of a benevolent and living Father-God. It thus releases them from the harrowing fear of many gods or evil spirits and of a universe which is unfriendly. It gives them instead a hope and a confidence never realized before. This fact is constantly attested by converts to Christianity. Faith in Christ also brings to these men and women a new power to overcome sin and selfishness. The whole missionary movement would be amply justified on the basis of the spiritual deliverance which it brings to these comparatively illiterate but quite intelligent masses. We were told in a recent magazine article that a large per cent of the missionaries in China should be recalled because they were preaching a wornout message, one that was not acceptable in the light of modern scientific knowledge. However lacking in correlation with modern knowledge some of the ideas of the missionaries working among these peoples may be, it is an undeniable fact that they are bringing to the masses a message which is the power of God unto salvation from fear and from moral sin. These common folk may never have heard of Mr. Science or Dr. Philosophy but they do find in Christ a new life and a new freedom. And it is the verdict of history that the new life that flows into a people or a civilization with the transformation of the lives of simple folk through faith in Jesus Christ inevitably results in progress along social, intellectual and industrial lines. We would conclude, then, that the presentation of the simple gospel message of salvation from sin through faith in Jesus Christ, even where it is not accompanied by all the "assured results of modern science," is still to be one of the great factors in the whole Christian program in China.

But let us now consider the so-called thinking classes, religious or otherwise, which Christianity has to face and the best presentation to these groups.

Of the religions of China, outside of the primitive animism of the masses to which we have referred, Buddhism alone of the non-Christian religions is apparently making a strong appeal. Taoism, we are told by Dr. T. C. Chao in the China Christian Year Book, 1931, "being a miscellany of complex religious strains, has now dissolved itself into its elements, and might be said to have passed into oblivion." Confucianism as a distinct religious cult, as distinct from its moral and ethical teachings of which I shall have more to say later, also seems to have lost its hold.

What then should be our approach to Buddhists and those under Buddhist influences? In the first place, I believe, our attitude should



be sympathetic. We should be prepared to appreciate all the good and the true in Buddhism. As Dr. Reischauer said at the Jerusalem Conference, Christians can "afford to be generous. They must not allow loyalty to Christ to blind them to what the Father had revealed to other peoples." Buddhism at its best represents a seeking on the part of serious souls for spiritual satisfaction and reality. In the New Testament we are told that God "left not himself without witness," "but in every nation he that feareth him and worketh righteousness is accepted with him."

Coming then with a sympathetic attitude what do we find in Buddhism? Looking first at popular Buddhism, as represented by the majority of devotees and by the temple worship, we find that many apparently pious and sincere souls find a degree of spiritual comfort in the Buddhist faith and practices. The elaborate ritual and the rich symbolism of Buddhism are full of meaning to them. The idea of the Bodhisattva, or saviours, the compassionate and mighty ones who stand ready to help souls across this "sea of sorrow" and into the Western Paradise brings consolation, no doubt, to many hearts.

One is struck with the similarity between many Buddhistic beliefs and practices and those found in Christianity, especially in Catholicism. The early Catholic missionaries seeing its symbolism, its ritual, its masses for the dead, and its worship of saints, concluded that it was a counterfeit of the devil to deceive men. More recent writers see in this similarity signs either of a common origin or of the influence of one upon the other. The Buddhist monk, T'ai Hsü, believes that Christianity borrowed from early Buddhism. Dr. Reichelt, on the other hand, is convinced that many Christian practices and influences have been gradually absorbed by Northern Buddhism. It is interesting to note, furthermore, that many of the terms used to express Christian truth have been taken over from Buddhism. In Mongolia, for instance, the Buddhist term "Fu" is used for God, both in the Scriptures and by the missionaries and church. All of this shows that there is much in Buddhism to prepare one to understand the Christian Message. Incidentally Dr. Reichelt points out, also, that the greater historical certainty regarding Jesus' life and work as compared with that of the many Buddhist saviours is recognized by some Buddhists as a decided advantage for Christianity. It seems clear then that while appreciating all that is good in popular Buddhism we have the privilege of unfolding to the Buddhists in language with which they are familiar the glorious message of the gospel of Jesus Christ.

With the philosophically minded Buddhist scholar our task is different. With him Christianity has to face some very definite problems. First, there is the great problem of the explanation of the basic nature of the universe. Is the universe a self-existent whole, moving forward in its varied expression according to some blind but inevitable law, or is it under the direction of an intelligent and self-directing God, a purposing Will or Mind? This involves the whole problem of the nature of the Self. Philosophical Buddhism denies the reality of the Cosmic Self, as well as the self in man, and explains the universe in terms of Karma, or a self-operating law of cause and effect. This belief again results in very definite ideas about society as well as man's present life and future destiny. It assumes that misery is inseparable from life and that life arising from desire, either good or bad, is an evil to be gotten rid of if possible. The great heresy for a Buddhist is a belief in individuality, or the existence of the self, the "I am." We believe that Buddhism is in error in this basic interpretation of the universe and that this fundamental error reacts unfortunately on human society.

For a critique of this philosophy we perhaps could not do better than quote from that eminent British philosopher and divine, Bishop Gore. In his recent book, "The Philosophy of the Good Life," we find the following:

"Original Buddhism, which is largely built upon the doctrine of Karma, refuses as we shall see, to hold or to teach that there is any such thing as a permanent soul which could migrate from one body to another. What is popularly called a soul is a combination of elements which are dissolved at death. But there is a fatal force of *desire*, acting like a law of attraction among atoms, which tends to produce a new combination—a new individual life, human or divine or animal or vegetable, according to the summary result of past action. This is Karma. Strictly, then, it is the consequence of past actions, not the individual soul, which is permanent.

"This philosophical conception makes "transmigration" a seriously misleading rendering of Karma, which has seized and possessed the soul of India (and, we may add, of Buddhist China), is deeply hostile to the formation of any firm idea of the good life for man, which involves an acute sense of both personal and social responsibility. The doctrine of Karma undermines or weakens disastrously the sense of personal responsibility in the present individual, for it makes him think of his life as the bearing of the penance laid upon him by an irresistible fate for things done in some other existence of which, at

least, he has no memory and for which he can feel no personal responsibility. Thus it destroys, or if it cannot quite destroy, diminishes, the sense of moral freedom and obligation. But, much more, it must beget a fatal individualism and the sense of social responsibility cannot grow under its shadow. The high-caste man contemplates the low-castes as individuals suffering—not the consequences of the selfishness and cruelty of society which a newly awakened conscience of man's duty to his brethren can and ought to reverse, but as suffering by a law, which no effort of ours can counteract, the inevitable consequences of unknown crimes committed by unknown persons in previous states of existence. From such a point of view it is a blind and irreversible law which makes men what they are; and it is not rightly described as a law of justice; for justice is a personal quality; and, if a divine justice exists, it must constantly be found appealing to the justice of man to rectify what only selfishness and injustice have brought into being. Thus it is that the doctrine of Karma, however understood, seems only calculated to lead to passivity under evil, and has in fact led to it." (p. 60 f).

The Bishop might have said much more on the moral and social implications of a denial of the existence of an intelligent and purposing God and the immortality of the soul of man. The interpretation of the universe in impersonal terms, if followed consistently, breaks the backbone of all moral sanctions. It is then our privilege to interpret the universe to the Buddhists in theistic terms, to point out that ultimate reality is centered in an undefinable but energizing, self-motivating and creative Mind, or Will. We can give them not only this conception of God but also a conception of personality in man, not in terms of a combination of elements to be dissolved at death but rather in terms of an immortal soul for whom God has a purpose in this life and the life to come.

We will now consider our message in relation to non-religious systems. There was a time when religion or religious sentiments dominated all departments of life, whether social, political or otherwise. The conscious leadership of the world was in the hands of the religious leaders. That day is past. We now find vast blocks of humanity entirely outside of, if not antagonistic to, religious organizations. The dominant interest of these groups is secular. They are absorbed in this world, in science, in the machine, in all the fine things of material civilization. They claim to find spiritual satisfaction in music and art and culture in general. At the last meeting of the World's Christian Student Federation it was felt that the chief problem of our time is how to deal with the "rising secularism of the



world.”<sup>1</sup> Dr. Rufus Jones in his paper on “Secularism,” presented to the Jerusalem Conference, said, “Christianity is confronted with a vast body of persons who exhibit rival interests and who are influenced by the appeal of values quite different from those which are expressed in and through the church.” In China we have great masses throwing off their old religious restraints and practices and devoting their attention to material things. At the same time they have accepted a materialistic philosophy of life. As one modern Chinese writer has pointed out; “Modern politics, education and social reform are not, on the whole, based on any belief in God. Not one of the competing political systems—such as Communism, Socialism, Fascism and Nationalism, which divide mankind into so many camps—is God-conscious. Individual educators may be Christians, but no authority in education bases his analysis of human nature on any Christian dogma.”<sup>2</sup> It is also true, I believe, that the leaders in China who appeal most to the imagination of the students are men who disavow any special interest in religion. Some of these are decidedly anti-religious. They may, however, be said to worship at the shrine of materialistic science.

What is our approach to this group? First, it is certain that our message, to get a hearing with this group, must be stated in a language that the modern scientifically trained mind understands and that takes cognizance of the progress that has been made in modern thought, in science, in philosophy and in psychology. To give the impression that religion belongs to a past age only or that it cannot be fitted into the life of a modern thinking man without doing violence to his sense of truth and to his reason is fatal. But even then it is quite possible that arguments for theism or for the need of a Saviour may leave them unconvinced. No doubt a stronger appeal to this group is through a demonstration of the Christian way of life on the part of Christians. Christian men of science can do much to defend the place of religion in modern life and thought; but we as Christians, and as missionaries, must give a demonstration of lives controlled by motives of love. Dr. Rufus Jones points out that probably the greatest single weakness is “the widespread failure of the church to practise what it preaches, or rather to practise the central message of the Gospel which it ought to be preaching.”<sup>3</sup> If this large group of intelligent persons are ever brought to accept the Christian way

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1. See page 279, May, 1931, *Chinese Recorder*.

2. *Chinese Recorder*, May 1931, p. 277.

3. Jerusalem Report, Vol. I, p. 261.



of life it will not be alone by pointing to the saving work of God in history two thousand years ago, in the person and work of Jesus Christ, but also through a manifestation of the spirit of Christ in society and in living representatives today.

This study would not be complete without a consideration of the presentation of our message in the light of the special ideas and movements of these last few revolutionary years. The Nationalist Movement, with its distinctly socialistic tendencies, along with the influx of Russian Communism furnishes a new challenge to the Christian Church. Christianity, in the past, has been liable to the suspicion of being closely allied with imperialism and the spread of western domination over the so-called backward or weaker races. It is now also condemned as the strongest supporter of an unjust and oppressive capitalistic system. There was a time when the Chinese people believed that western civilization was Christian, the embodiment of the teachings that the missionaries were proclaiming. That day is past. China sees the West in all phases of her modern life, and asks, "Is that what you would bring us?" We now address a discriminating audience, watching every action and weighing every word. When we point with pride to our civilization as a result of Christian influences, our critics point to our social corruption, our race pride, our war, the economic exploitation of the masses and of women and children, as well as our greed for gold. When we preach the power of God and the love of Christ our critics point to the grasping for gain and personal power and the seeming indifferences to the needs of the masses on the part of professing Christians in high places in government and society. Here is a definite challenge to the Christian Church to preach not only Christ but also to apply the teachings and the spirit of Christ to all phases of life, social, economical and political. We dare not give unreserved approval of a type of economic organization which makes it possible for poverty and wealth to exist side by side, and makes it possible for people to go hungry when barns are bursting with unsold wheat. These are challenging times requiring unusual daring and leadership. If the Christian Church does not give the lead to a more just and humane type of social organization and economic life Communism will give, as she is giving, a different solution. It is Christianity or atheistic materialism.

We need to find a happy balance between the salvation of the individual and the regeneration of the group. There should be no antagonism between the two. Each is essential to the other. One

of the finest examples of the combination of these two emphases is found in the work of that great Japanese soul, Kagawa, who perhaps more than any other living man has shown us how to take Christ and his message seriously. He is giving us a demonstration of what it means to apply the principles of Jesus and saving power of Jesus to the individual soul and to the social needs of the community or state. To him, religion divorced from life, religion which does not prompt to a change of wrong conditions, has no contribution to make to human well-being. On the other hand he finds that efforts toward social reform without the spiritual regeneration of individual lives are futile. Here is a real Kingdom of God movement in which we all may share.

Nationalist China is now attempting to rectify the wrongs of the existing order and bring in a more ideal life. When the Nationalist Movement swept northward there was a general feeling, especially on the part of the students, that it would bring in the greatly desired ideal state of things,—civic righteousness, social justice and honesty in government. There has now come a general disillusionment. As a result many have become discouraged as they have seen a continuation of civil war, increased self-seeking and, some say, even worse political corruption now than under the old regime. Is this not our opportunity to put them in touch with the dynamic power which is found in Christ for a solution of their problems?

While discussing the relation of Christianity to the great forces represented by the Nationalist Movement I would like to point out what seems to me to be for Christians a solemn responsibility and a great opportunity. In this period of ferment there is a strong tendency to throw overboard the high moral standards and ethical sanctions of the past. I have said that Confucianism as a Cult has lost its grip. It remains to be seen whether the Confucian moral standards and ethical sanctions will be entirely swept aside or whether through the inflow of Christian influences and the Christian dynamic they will be purified and adapted to modern times. In an article in the China Christian Year Book, 1931, Dr. T. C. Chao says, "Since 1917, when Chen Tu-hsiu and his associates subjected Confucianism to a thoroughgoing criticism in the "Journal La Jeunesse," Confucianism has undergone many vicissitudes. Very few young people now pay much attention to it either as an ethical culture or as a religious cult. Those who are inclined to take Marx as their guide, and reform their country by bloody revolution and terror, are by logical necessity

absolutely opposed to the teachings of Confucius and to Chinese culture at large. For many others Confucius seems to have been an advocate of imperialism, of inequality between men and women, of the abominable old family system, and of the obnoxious doctrine of filial piety. Confucius, at any rate, will have to wait for a better day."

If what Dr. Chao says is true it is all the more reason why Christians should throw all their weight in the scales on the side of those elements in the Nationalist Movement which cherish these high ethical ideals. That there are such elements is certain. For instance, we find in the "Three Principles" of Dr. Sun Yat Sen a high tribute to these principles as well as an insistence that they must be preserved. He says, "If the nation and the state are to maintain a permanent standing, moral character is essential." He then adds, "If we want to restore our race's standing, besides uniting all into a great national body, we must first recover our ancient morality." What does Dr. Sun mean by China's "ancient morality?" Let us quote him again; "As for China's old moral standards, they are not lost sight of by the people of China. First come Loyalty and Filial Devotion, then Kindness and Love, then Faithfulness and Justice, then Harmony and Peace. The Chinese still speak of these ancient qualities of character." With regard to political philosophy he says, "China has a specimen of political philosophy so systematic and so clear that nothing has been discovered or spoken by foreign statesmen to equal it. It is found in the "Great Learning:"—"Search into the nature of things, extend the boundaries of knowledge, make the purpose sincere, regulate the mind, cultivate personal virtue, rule the family, govern the state, pacify the world." This calls upon a man to develop from within outwards, to begin with his inner nature and not cease until the world is at peace. Such a deep all-embracing logic—is a nugget of wisdom peculiar to China's philosophy of state and worthy to be preserved."

It is perhaps known to all of you that the motto of Nationalist China was taken from one of the finest pieces of Chinese ancient classical literature. The section from which it was taken reminds one of the prophetic hope of an Old Testament prophet and shows the vision of a Tennyson. Here it is. "When the Great Way is followed all under heaven will work for the common good. They will choose the virtuous and the able (for rulers). They will advocate sincerity, and cultivate peace. Men will not limit their friendship to their relatives nor their love to their own sons. The aged will have



provision made for them; the able in body will serve; youth will have respect for its elders. There will be sympathy for the widows and orphans, and care for the afflicted. The men will accept responsibility; the women will be properly provided for. The accumulation of earthly goods will be discountenanced; hoarding for one's self will be done away. Idleness on the part of those who can work will be frowned upon. No one will be for himself. Thus self-aggrandizement will no longer be known, and robbery and thieving will cease. When this time comes the front door may be left open. Then will be the true Brotherhood of Mankind." If this passage were in the Old Testament we would see in it a picture of the hoped for Kingdom of God.

Let me dwell a little further on one of the above virtues, the one expressed in the exhortation to "make the purpose sincere." The Confucian world was basically moral and reliable. The universe was grounded in truth and righteousness. Along with this went the conviction that the character of the "princely man," or the "Gentleman," could only be attained by the man who embodied this cosmic principle of sincerity in his heart. "The perfectly sincere man is in unison with Heaven."<sup>4</sup> Dr. Wu Lai Chuan, Chancellor of Yenching University, has pointed out the Harmony between Confucianism and Christianity on this point.<sup>5</sup>

The above indicates that there are values in Confucianism which are still appreciated by the better elements in Nationalist China, and which Christianity can help to conserve. Christ came not to destroy but to fulfill. Confucius at one time remarked that if only he could have met the perfect man he would be satisfied. What if he had met Jesus the Christ! It is our privilege to bring to modern China the vision for which Confucius longed and for which, I believe, many present-day citizens of China are still longing.

I have endeavoured in this article to indicate what is the message which we have to bring to China and also to point out how that message may be presented in the light of current Chinese thought. The message has not changed. What China still needs is Christ and his revelation of the Father. It is for us continually to seek and find more effective methods of presenting that message.

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4. Religion in Chinese Proverbs, Plopper, p. 28.

5. China Christian Year Book, 1929, p. 133.



**Modern Interpretors of Religion Look Forward**

A. NOVICE

**W**HAT are the difficulties of Christian work? They are so numerous that occasionally one wonders why we have attempted the impossible! But attempt it we must. "We fall to rise, are baffled to fight better"—

The greatest difficulty of course lies with oneself, to live under *all circumstances and at all times in a truly spiritual way*. Were we able to do this, one of our greatest obstacles would be overcome and failure from our standpoint would then be, if not success, akin to it. But human weakness assails us and our finest effort is injured if not wholly spoiled.

What then is especially trying in our work? First that our function is neither clearly defined nor understood. Do we know it ourselves? And if so can we get it across to others? We are here neither to guide, direct, nor control, in most cases, but to think and make others think and apply their thinking, and this according to Kipling "gives us headaches! So it simply isn't done!"—We are here because of two challenges, human need, and the lure of the Unknown; we are in search of the art of living for ourselves and for others.

Could any task be greater with millions disease-ridden, living in appalling housing conditions and so ignorant that their ignorance meets one at every turn? The greatest need is for education—for "none can receive a revelation which is unrelated to his education, his habits of thought and his experience of life." (Inge) The greatest need, therefore, is not for religion but for an education that includes character training and spiritual thinking; and for the masses reading and writing, simple arithmetic and home budgeting, simple hygiene and either domestic science, or some training in some technique, according to the people and district in which they live. Think of the man with trachoma; of the child dying from worms; of the canal water used for both toilet and drinking purposes; of the infant whose head is a mass of sores; of all the ill-health and suffering which is preventable, but which continues day after day because people know nothing of how their body functions. Could not more propaganda be done along these lines, and churches be roused to the value of practical social Christianity?

Think of those termed Christians but whose Christianity is only a new form of superstition! Knowledge of the Bible they have, but

no knowledge of things of the spirit. Is this religion? No wonder the best Chinese educationalists are against religion when this is what they have in mind. Are they not justified? And were they to conceive of religious training as growth in the highest values; and of religion as the most ennobling of life's experiences; as the most unifying and most transcending of influences in the life of man, and, some day we hope, in the life of nations, surely they, and we would agree, that all pupils in schools and colleges, all men would live better lives were such a religion brought within their ken. This is the challenge of our time. How many Chinese churches see it thus?

Why cannot the Indian and Chinese governments do what has been done in parts of Africa? Forbid the landing of missionaries below a certain standard of education and culture, so that only those disseminating the finest spiritual truths and scientific facts are admitted. Surely it should be the function of a government, not to be anti-religious in policy, but to discriminate between varieties of types of missionaries.

But because ours is a religion that touches the whole of life, that does not regard physical ills and bodily needs of shelter and food and therefore of work, as things apart from those of the spirit, we realize that true Christianity cannot say "Evangelize, Evangelize, Evangelize!" until it first sees and meets these same human needs. If this is done in the right way it will be our best spiritual exponent. We have partially recognised this in starting schools and hospitals, but we have to go further in our thinking and its applications.

Have we realised that it is actually as spiritual to heal as to preach? We may think we do, but I doubt it. The old love of the so-called sacred has a sneaking way of returning, just as the old superstitions often haunt the mind of an animist turned Christian. We and they have to do battle with our associations if we are to be true to our main function as Christian messengers; i.e. the consecration of the whole of life, the unifying of the conflicts within ourselves, our neighbour, our nations and the world of men with the Supreme Power for Good in the universe. As James Bissett Pratt says, "We have to learn to transcend denominational lines and to think in terms of Christianity and to *succeed in the very difficult task of thinking in terms of religion*; of viewing the situation from a point of view that transcends the creedal and nominal distinctions between religions, while yet retaining the energy of the partisan in the service of the Good."

Continuing from "A Pilgrimage to Buddhism" I would like to quote the following ideas. "In our age the race has awakened to the fact that the earth's riches are not endless and we think and talk much of the conservation of our material resources. It is time that our religious leaders too should see the folly of a policy of reckless and prodigal destruction, and should institute in its stead a cooperative system of conservation for the world's spiritual resources. There are elements of spiritual beauty in Buddhism, sources of spiritual strength, which this old world can ill afford to lose. Many of the nobler aspects of Buddhism are the common property of the two religions. But there are also peculiarly Buddhist qualities, shared possibly but not stressed by Christianity, for which the East has always felt the need. . . . and which possibly the West needs without knowing it. Gentleness of spirit, cultivation of the inner life, the destruction of tryannous desires, aspiration for spiritual freedom and for the Great Peace; these are things which Buddhism has taught with an emphasis immeasurably greater than official Christianity has dared put upon them since the second century." Dean Inge says, "Christianity, which is now the least Asiatic of all the great religions, had originally a character which might have commended it to Indian and Chinese piety." "In its earliest days Christianity seems to have given Innerlichkeit almost as, though not so exclusive, an emphasis as Buddhism. But whatever may have been the teachings of Jesus and his immediate successors, and of the Medieval Catholic mystics, certainly, the actual Christianity of our day, and particularly Protestant Christianity, even at its best, lays its almost exclusive stress upon a very different, more Western more external and aggressive set of virtues. These fine manly Christian virtues are certainly needed, but the gentler, inward, Buddhist virtues have a place also and need a champion. Not only so. Many of the methods of the Hinayana have a psychological insight and a practical efficacy that gives them a distinctive value. Many of the conceptions of the Mahayana have a nobility that puts them among the inspiring treasures of the race. And surely the memory of Gautama and the impress of his magnetic personality is one of the most precious things in the spiritual life of man. It possesses an emotional hold over the imagination of a large part of mankind such as only one other name can boast. It has been and still is an inspiration to noble living in the hearts of an innumerable company of our fellows. That an attempt should be made by earnest lovers of their kind to destroy this memory and end this influence is explicable only through pitiful ignorance or blind prejudice. If these men should succeed in their



destructive aim it would be a racial calamity. For the age when that sort of influence and tradition could be originated is forever past. The reverend and loving memory of Moses and Jesus of Buddha and Confucius, of Zarathustra and Mohammed are among the world's priceless spiritual resources, and once they are destroyed they can no more be replaced than can the planet's coal and oil and iron."

And further on:—"There can be no doubt that the psychological power of the image of Christ is unique. No other figure human or divine has ever been able to produce such intense and wide spreading effects upon the human imagination and through it upon the whole of human life. This I think is one of the great arguments for Christian missions. It is at least conceivable that the inspiring figure of Jesus might be released from much of the mythical jewelry with which he has been so often and so unfortunately bedecked, and from some of the dogmas which hide much of his true glory, and so might be given to all the world, a common possession of mankind, from which intelligent men of all religions might draw endless inspiration. This is actually being done in India by the Brahma Somaj and Mahatma Gandhi before our eyes.....What is being done for India we may well expect will be done for all Buddhist lands and for all lands and for all religions. In the end it may well transpire that the great work of Christian missions has not been to 'convert the heathen' to 'Christianity' but to permeate all the non-Christian religions with the spirit of Christ.

"Neither of the religions could wholly supplant the other without a real loss to the human race. Each has its peculiar function in the spiritual economy of our human world.

"Meanwhile there is much work in common for the two religions to perform, work of a social, educational, philanthropic kind upon which they may well cooperate. There is another common task which will be increasingly thrust upon them as the years go by; namely the united effort to defend a spiritual view of the world, an idealistic view of human life, and the way to live it. Materialism both in metaphysics and in morals is the common foe of both and it will require all the strength both have to muster to drive back the rapid advance of that foe without wasting any of their forces in civil war.

"We Anglo-Saxon Christians need the Buddhist serenity and aloofness even more than they need our executive ability and energy. We both see humanity entangled in a bewildering maze of causality, dissatisfaction, selfishness, poverty, sickness, old age, and death. Gautama saw the way out through an individualistic life of kindness



and purity, by the subordination of all physical desire and the will to power. Jesus saw the way out through a brotherly life of cooperating good will and service. The general result of following Gautama's way has been to exaggerate inaction. The general result of following Jesus' way has been to exaggerate nervous activity in social service and institutions—the world needs today—it needs desperately—the mingling of these two; social Christianity with its cooperative service and goodwill and Buddhist personal piety, kindness, serenity, and self control."

Our "nervous activity?" Yes! Do we not infect our Chinese friends so that good "follow up" work is little understood and consequently seldom carried out? Is this not a weakness? In our efforts for quantity and numbers we forget that this is a life of the spirit—a life of quality which is inward and "carries in itself a principle of advance," that therefore never can be measured, tabulated, or mechanized, or rushed?

When will we realise that "the central problem of the human race today lies in the fact that we are being drawn close together physically while we are still apart psychologically. The race desperately needs the active help of every force that will break through needless barriers, mollify exasperated antipathies, emphasize social unities and lift the race over those perilous divisions where physical contact without spiritual understanding means ruin. Of all forces in the world religion ought to be foremost in this service; of all religions Christianity ought to be first.

Again we need a type of Christianity that will commend itself to the intelligence by distinguishing between the abiding convictions and experiences of the Christian life and the temporary forms of thought in which historically they have been set." "The Ethics of the New Testament must not be taken out of their historical setting. Ideas must be given through something and that something is a very imperfect human nature and social environment." (Dean Inge).

"Finally we need a kind of Christianity that will send men out courageously to apply their Christian principles to our social and industrial and international order instead of soothing them to sleep with sentimental optimism born of a false trust in God."\*

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\*Fosdick's, "Adventurous Religion."

## Understaffed Churches

PHILIP D. DUTTON

**W**HAT about the understaffed churches in China, thrown largely on their own spiritual resources, because they are served by a "circuit-rider," who divides his time between a number of churches? Are such churches in a flourishing condition? Can they be expected to flourish? What can be done to help them? These are some of the questions for which I am seeking an answer. This article is therefore intended more to state a problem than to solve it—more to ask a question than to answer it—in the hope that others, through the columns of the *Recorder*, may offer helpful suggestions toward the solution of a problem which seems to be puzzling many Christian workers in China today.

Perhaps the problem will become clearer, more concrete, if I state the situation in my own station. When I reached the field, twelve years ago, there was an evangelist of some sort in every church. This continued for a number of years. But in recent years the staff has been gradually reduced, until now nearly all the churches are served by 'circuit-riders.'

A number of causes are responsible for this reduction in staff.

1. Without knowing the facts, one would probably think first of a cut in board appropriations; but that has been a negligible factor. For the first ten years of this twelve-year period, the board appropriations, in local currency, to the evangelistic work of the station remained practically the same year after year. In 1930, there came a ten percent cut. In 1931, this was followed by another cut of approximately four percent over the 1930 figures. These two cuts have naturally increased the difficulties; but the problem is of considerably longer standing. Also, the amount of "specials" used for evangelistic work has not varied greatly during these twelve years.

2. Better educated men—middle school and college graduates, with theological training—have been gradually displacing untrained men, some of whom had little except their own Christian experience to contribute to the churches they served. The more highly trained workers naturally command larger salaries, and must have them if they are to continue in the service and maintain their efficiency. But, when there is only so much money for salaries, the employment of these men automatically reduces the staff. One man at forty dollars a month, for instance, costs as much as two men at twenty

dollars. Hiring the forty dollar man, instead of the two twenty dollar men, means cutting the staff by fifty percent.

3. In these dozen years the salaries of evangelistic workers, of every grade, have doubled. This does not mean the workers are better paid than twelve years ago. The difference simply represents the increase in cost of living. Salaries are still far too low. The evangelists are all under-paid. But, with salaries increased about one hundred percent, and income remaining practically constant—or dropping a bit, due to the cuts of the last two years—the staff must of necessity be cut.

4. In the meantime the number of churches has increased slightly. A larger number of churches must be served by a smaller number of workers, still further accentuating the difficulties.

In order to keep the staff as large as possible, the Evangelistic Committee, over three years ago, virtually stopped all grants to local churches. In 1923, such grants to out-station churches amounted to \$1,003. By 1925 they had dropped to \$770. For 1930 and 1931 the amounts were \$240 and \$270 respectively. At present it is only under very exceptional circumstances that even a small grant is made to any church—as a rule, only to churches in which evangelists make their headquarters, thereby increasing expenses for the church in question. Practically all funds from abroad are now expended for salaries and travelling expenses of evangelists. A small amount—far less than is needed—goes into literature for evangelists and laymen, and into retreats and special meetings. In other words, the maintenance of this all-too-limited staff of workers is the principal contribution of the home churches to the Chinese church in this area.

What effect has this reduction in staff on the churches themselves? The commonly accepted standard of measurement, of success or failure, is the number of annual baptisms. Personally I cannot accept this as the sole standard of measurement, or even as an adequate standard of measurement. Many of the most significant results of Christian work in China cannot be measured in this way. It is as if one attempted to estimate distance in liquid measure. The thing simply can't be done. But, at the same time, the number of baptisms year by year does furnish something of a rough idea of the success or failure of any church.

I had occasion recently to ferret out, from every available source, all the evangelistic statistics I could find for my station from 1900 to 1930. There is no need to quote them in full; but it is perhaps

worthwhile to note some of the most significant figures, especially for the last decade.

| Year | Number of Churches |                          | Baptisms | Evangelistic Staff              |    |         |    |       |
|------|--------------------|--------------------------|----------|---------------------------------|----|---------|----|-------|
|      | Organized          | Other preaching points * |          | Chinese (including colporteurs) |    | Foreign |    | Total |
|      |                    |                          |          | M.                              | F. | M.      | F. |       |
| 1920 | 11                 | 2                        | 102      | 17                              | 4  | 1       | 1  | 23    |
| 1923 | 14                 | 3                        | 187      | 20                              | 5  | 2       | 1  | 28    |
| 1924 | 14                 | 4                        | 177      | 18                              | 4  | 2       | 1  | 25    |
| 1925 | 14                 | 13                       | 92       | 19                              | 4  | 2       | 1  | 26    |
| 1926 | 14                 | 11                       | 66       | 17                              | 4  | 2       | 1  | 24    |
| 1927 | 14                 | 6                        | 60       | 14                              | 3  | 1       | 0  | 18    |
| 1928 | 14                 | 6                        | 45       | 14                              | 4  | 1       | 1  | 20    |
| 1929 | 14                 | 8                        | 49       | 10                              | 3  | 1       | 1  | 15    |
| 1930 | 14                 | 10                       | 45       | 11                              | 4  | 1       | 1  | 17    |

It will be noted that the high point came in 1923. That year the evangelistic staff was the largest in the history of the station, and the number of baptisms was also the highest. Since 1923 the number of evangelists has been gradually reduced, the most drastic cut occurring in 1928, although the difference does not appear in the statistics until 1929. With the decrease in staff after 1923, there came a falling off in the number received into membership. This would suggest that there is an intimate connection between the number of workers and the number of baptisms.

But other factors, aside from the number of workers, must have entered in to increase baptisms around 1923 and to decrease them in recent years, for the number of baptisms in 1926 and 1927, just before the large cut in staff, are not so different from the figures for 1928, 1929, and 1930. For one thing, the Christian Church in China had reached the height of its popularity about 1923. Also, it must be admitted that some of the lower grade evangelists in this field were often too keenly interested in numbers, bringing into the church many who ought never to have been admitted, or who should have been admitted only after a much longer period of preparation. This situation has tended to adjust itself with the coming of evangelists of a higher caliber. On the other hand, after the church had passed the peak of its popularity, there came the anti-Christian movement, the fight against imperialism and extralality, the spread of Communism,

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\*There is probably considerable inaccuracy in this column, as there is no generally understood definition as to what constitutes another "preaching point."



and, especially among the students, an interest in the most recent philosophy, some of which is agnostic and materialistic. All these recent movements have had an immediate reaction on the church, materially reducing the numbers received into membership.

Even when one entirely disregards the above-mentioned factors, the statistics do, however, show a close connection between the number of evangelists and the number of baptisms. The connection becomes even more evident when one plots the two curves on the same graph, using the figures for the quarter century from 1905 to 1930. On the whole, the two curves follow one another very closely, both in their upward and downward trends.

Doubtless this is as it should be. More workers ought to mean work accomplished. In the industrial world, any large-scale and long-extended effort to increase production calls for additional workers, even though improved machinery and more efficient methods also receive attention. Only for short periods can production be stimulated by over-time labor. The same rules probably apply to evangelistic work. We need more efficient and up-to-date methods—and need them badly. But any attempt to expand our work, or to make it much more intensive, calls for increased staff. There is a limit to the amount of work any one man can do. And, without doubt, considerable time and energy are wasted by the “circuit-rider” in going from place to place. One’s ardor is therefore somewhat dampened, when, year after year, one faces the prospect of no increase in staff, and the possibility of further reductions.

I trust other stations are better off in this respect than my own; but I have the feeling that most of us must accommodate our thinking and planning to a situation in which the number of workers, at least in the immediate future, is likely to become smaller rather than larger. How, then, can we give adequate nurture to the Christian constituency—not to mention the extensive preaching of the Gospel—when one evangelist must minister to two, or three, or more churches?

Personally I have no really satisfactory answer. I am simply stating the problem—not offering a solution! But several considerations, growing out of my own experience, furnish some encouragement, even though they do not adequately solve the problem.

1. The more highly trained evangelists do better work than the lower grade men they have displaced. They have more ideas, wider experience and background, better judgment, stronger initiative, and

usually a deeper and richer spiritual life. Some of the earlier workers were more interested in numbers, as has just been said, and were quite inadequate in many ways, especially when it came to a program of community service. But I wonder, sometimes, whether better leadership *on occasion* can fully make up for the day by day training given by the lower grade men, who were resident in the community and could be sought out in case of need at almost any hour of the day or night. Miss Senger, in the September issue (1931) of the *Chinese Recorder*, stresses the necessity of the evangelist's living out life's problems with his people. No absentee evangelist can do that. He may be away at some other place just when his help is most needed in the solution of a vital problem.

2. The 'circuit-rider,' in charge of several churches, must see to it that at some time he does *intensive* work in every church in his larger parish. It is not enough to run back and forth from point to point, for a service here and a service there. He must live with the people in each place, for longer or shorter periods, as opportunity offers, doing conscientious work in training the Christian constituency, in the preaching of the Gospel to outsiders, and in the way of community leadership. It means hard work for him—far harder than if he were located permanently in one church; but nothing else can make his work effective.

Dr. Edmund de S. Brunner makes a very pertinent observation and suggestion. "The attempt of missionaries to cover as large an area as possible in as short a time as possible has failed to produce the results hoped for. The cultivation of the field has not been intensive enough to achieve real stability as the high turnover of church-membership shows. Of late years the church in rural Korea and China has barely held its own."

"It is suggested, therefore, that in future the attempt be made to demonstrate the Christian way of life in all its aspects in communities carefully selected in relation to types of problems, situations, and environments."<sup>1</sup>

3. Local lay leadership must in some measure make up for the absence of the evangelist. No church can succeed without it, even though blessed with the full-time service of the finest pastor in the world. Without lay leaders a church is founded on the sand. But such leadership is a slow growth. Many laymen with the requisite ability simply haven't the time and inclination; and those who have

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1. Report of Jerusalem Meeting, I.M.C., Vol. VI, p. 217.

the time and inclination often lack the ability. Some do good work if the evangelist is at hand to make suggestions, but are quite helpless when left alone. This is not to say that local lay leadership is out of the question, but simply that it is difficult to develop. One must work and pray, struggling incessantly to obtain it. But not every church, even where earnest, consistent work has been done, can boast such leaders. One thinks, too, of churches in the homeland which have remained pastorless. How many such churches, when deprived of the services of a pastor for any length of time, continue to thrive? Can we expect more of the Chinese than of ourselves in this respect?

With the reduction in evangelistic staff, the careful training of local leaders becomes imperative. It is a difficult problem, as just stated, but of supreme importance. If we fail here, we fail everywhere. Day after day, year after year, we must ceaselessly hammer away at the task, rejoicing more over one lay leader, with initiative and consecration to lead his own church, than over many followers, who need constant attention to hold them loyal to Christ and the Church.

4. The emergence of a really indigenous church, increasingly self-supporting, would save the situation in these critical days. This is in many ways the crux of the matter.

Dr. Kenyon L. Butterfield lays great stress on this point. "The rural community-parish must be completely self-supporting. 'This is a hard saying, but worthy of all acceptance.' I see no chance whatever for the Christian occupation of rural China in any adequate sense unless it can be done on a self-supporting basis. This will mean in many parts of China an utterly inadequate establishment and program for the Church, perhaps pastorless churches for some while to come. But there is no other way. Any permanent compromise from this principle is fatal, and will result merely in a static or even a dying church."<sup>2</sup>

This statement is perfectly clear, but fairly staggering. I agree with it in principle; but it leaves my head swimming, and I wonder just what the next step should be. Perhaps the pastorless, understaffed churches, which are troubling me so much, are after all the

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2. *The Chinese Recorder*, June, 1931, p. 343.

price we must pay for the indigenous church. Now and then there are indications that perhaps this is the case. But actual facts in my own field certainly as yet furnish no convincing proof.

Self-support comes very slowly—in fact, more slowly without the evangelists than with them! Someone must constantly hold up the ideal, and labor day in and day out with individual Christians, before there is any possibility of realizing the ideal. If the evangelist doesn't do that, who will? And one need not take the time to dwell on the terrible burden of taxes and military exactions under which the great masses in China are groaning at the present time. The problem of the people's livelihood is one of the most pressing, for the church as well as for the government. Only as the church helps to solve it, can we look for growth along the line of self-support. If we can make a beginning here, we shall doubtless be working in a practical way along the line of evolution for the indigenous church. But, whatever practical measures are adopted, we must continue to preach stewardship and self-support with as holy zeal as we proclaim the Gospel itself, believing that every dollar contributed out of the toil of the Chinese peasant will be more blessed of God than a hundred dollars given out of the greater affluence of an Occidental land.

The above are only suggestions—half-measures, if you please—toward the solution of the problem. My own feeling is that nothing can take the place of a full-time evangelist in every church; but that is absolutely out of the question at present. We might as well talk about pipe-organs for country churches in China! We can therefore only do our best to carry on under present limitations, utilizing every available worker, paid and unpaid, perfecting our methods constantly, but hoping and praying that ultimately larger contributions from the Chinese churches will make an increase in staff possible. Under the circumstances, half-measures are better than nothing. A dull or broken tool is preferable to none at all. The important thing is to use the tools at hand, much as we may long for more and better ones. The Master is more interested in the lives we have touched than in the methods employed, or the handicaps under which we labor.

What have you to offer, out of your experience, toward the solution of this problem of inadequately staffed churches?



## After Six Years

### A Junior Missionary takes Stock

D. W. THOMPSON

**S**IX years in the field! In one year one must go home and face the home church, revisit the college, take deputations. Above all must meet the men who are pondering on their designations. Will it be possible, in the light of these few years, to advise these men to come to China?

The first furlough is perhaps the most important; one is still young enough to be sought out by men in the colleges and summer schools. What impression of the Christian enterprise in China is one taking home? What is one to tell men who stand listening to the call of Africa, The Indies, India and China!

Six years is not a long time, but what years they have been. Perhaps the most formative in the history of missions. From the fourteenth to the twentieth year of the Chinese Republic, from the May, 30, Incident, through the Cantonese drive to Nanking, the Communist occupation of Changsha, the anti-foreign riots, the recent mighty flood, to the present occupation of Manchuria. They have contained four evacuations and a complete change of mission policy.

One came out to a mission rich in foreign staff and remains in a mission with a mere handful of foreigners. Looking through minutes and the reports one traces men who were here in 1926 but are now scattered from Honduras to Madras. Then the district held its Synod in a foreign dining-room, talked English, and had three or four Chinese delegates; now the Chinese out-number the foreigners three to one—the president and the official language are both Chinese.

Coming out with very few preconceived ideas of what the work was, one remembers how the first year really filled one's expectation of what the life would be. Long hours of study alternating with trips round the circuit in the company of older men. Watching them preach, keep accounts, superintend the work, station the men, teach in the schools and generally fill their days with work.

The thought that in a year or two one would settle down to such a life was, save for the disturbing thought of the financial schedules, peculiarly satisfying. That day did not come! Within a few months the days of Eugene Chen were upon us; we get out with but little and were escorted by the Royal Navy into exile!

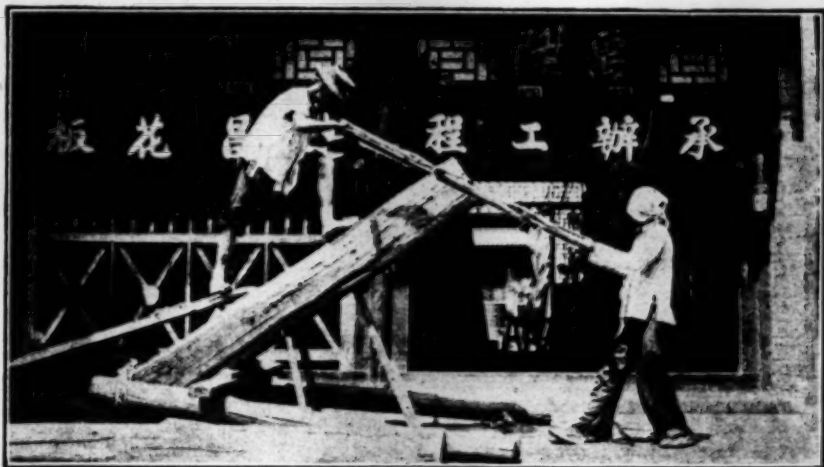
We came back after a while to find out what there was to do. Certain it was that the places of superintendancy were gone, for the Church had to be reorganized with Chinese leaders. These financial schedules were a fright no longer, for they were now the task of a Chinese layman under the policy that self-government should precede self-support. Even preaching was, for a while at least, out of the question; national feeling ran too high. Gone, too, was the direction and counsel of older men, for the two or three that were left were safety tucked away at the centre of the cumbrous system of self-government, lost in a maelstrom of executive committees. "Go and find out what there is to do and do it. Especially keep out troops!" These were our marching orders; and unguided youth fared forth into an uncharted country!

The first impression was that the only thing to do was to smile on the hosts of Chinese stewards, treasurers, delegates and local preachers. Visions of the full life of an English or imperial circuit with their hours of pulpit preparation, interesting leader's meetings, and pastoral visitation troubled the sleep of one who but stood at the gate and gain-sayed billeting sergeants. One wondered if "the laying on of hands" but authorized one to be a London "Bobbie" who must at all events keep the peace but never draw his truncheon.

Then there was the experience of leader's meetings and quarterly meetings cheerfully making all the mistakes known to church history while one had but a single vote instead of that much maligned missionaries' veto! One read John Wesley's Journal and sighed.

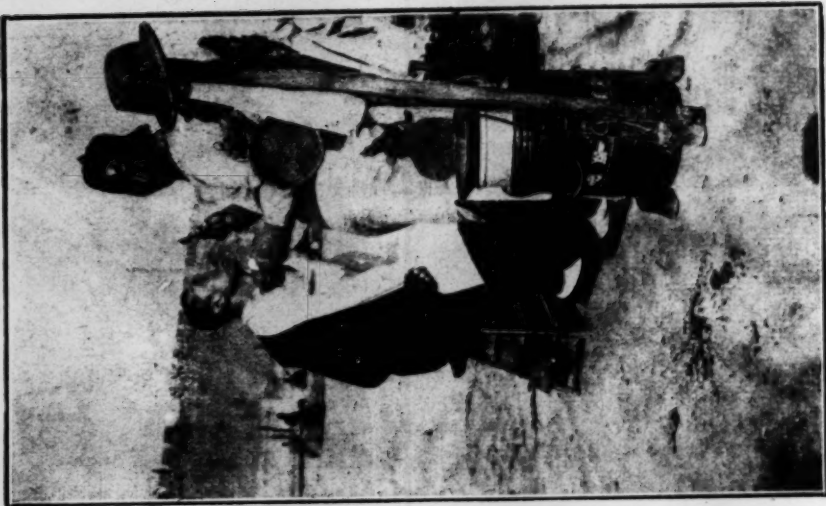
Those were bad days but they too passed. It dawned one day that the situation had got a little twisted and meant simply the changing of positions instead of both parties seeking a new way. What was once a discrimination against the Chinese had become a discrimination against the foreigner, nor were the foreigners themselves without a share in this confusion of thought. One saw that circuit life is the same wherever it is and that a minister whether African, Indian, Chinese or even English parted from his duties and privileges therein at the peril of his vows.

This change of thought coincided with various bursts in the machinery which made the Chinese leaders more than anxious to know what were the old rules governing the situations which they had mishandled. The pressure of responsibility made them want to know the "Law and Discipline." There has followed a period of "advisership" in these matters which has laid the foundation for other forms of service.



**SIGHTS THAT ARE PASSING**

Top; The Sure Shooter: Middle; The Ancient Sawyer:  
Bottom; Tsinan's Defenses



HAPPY HOURS!  
Left; Bird Fancier: Middle; Blind Musician: Right; Open-Air Barber



The conception of a shorn foreigner which dominated the Chinese minds has given place to a circuit consciousness in which each man does the task assigned to his position without respect to anything but his capability.

Assuming that this is the situation in all the circuits, that the foreign "junior minister" is simply a circuit minister, is the work that falls to him enough to fill a man's time? Is it enough and of the quality to satisfy his desire for work? What does one hope to accomplish? What changes does one hope to see? These are the questions men on the threshold of the ministry wish to have answered.

One feels that, to begin with, a word is necessary about the schools. It ought to be made clear to the home church and to prospective ministers, that where we have registered our primary schools they really have become part of a government machine which we consent to subsidize. Our control is nil, our influence minute and the school's relationship with the church dependent solely on the teaching staff, who because of their profession are almost compelled to set country before church. For the foreign minister the school is closed save for the early morning prayers, the basis of which—in a gap in the regulations—is open to ethical criticism. On the other hand a good deal may be done through friendships made on the football field, institutes and friendly classes, etc.

Nevertheless, the change from the old system—run principally by our laywomen in which their word was law—to the present party school, which is purely a Christian gift to the nation, needs to be made very clear to the home church and any who may think of coming out here who have leanings toward using educational methods.

Another thing that burns the heart is the extraordinary number of inefficient lower grade evangelists. These men under various names in different churches, are in charge of local churches at a small salary and act as under-pastors. In some cases they were undoubtedly badly chosen and are always exceedingly difficult to drop.

For the most part the world has changed round them so rapidly that they have, in their secure billets, either not been able to change or not cared to change with it. One must not judge hastily. Probably they have been of great value and men were once difficult to get. Now they are ignorant when compared with the general standard and are deep in ruts. The alien thought of self-support not only does not move them to work but rather makes them afraid. The new thought that flows round them finds them without any Gospel but a few old shibboleths; and they are not likely to renew themselves.

One feels that they must go, as they have done in India. Without them self-support would be much nearer for they are the main charge on many small country churches which never will be able to afford them and often would not if they could.

In a circuit there might be two or three ministers and a trained evangelist, leaving the local churches in the charge of the stewards and, on days when the ministers are not appointed, the pulpits in the hands of the local preachers (Lay). In a word bring the circuit into line as near as can be with the English pattern. This would, on the one hand, reduce the expenses of a small cause by anything between twenty and ten dollars a month, and at the same time make it clear to the members of such churches what it is that they are asked to give to in circuit allocations. This seems to be the next step on the way to self-support.

As the lay brethren are encouraged to bear the responsibility of looking after their local churches and the ministers come back into their own by the elimination of the middle-man an effort should be made to bring the church more closely into sympathy with the country folk in its own community. At present it is doubtful if the churches count for much in the every day life of their villages. Where they do it is all too often the result of a pitiful dabbling in western medicine, or at the best from a reputation for being a last resort in the "casting out of devils."

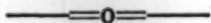
In this respect surely Karl Reichelt's account of the efforts made by early Buddhists to capture the public heart is enlightening. Some simple measures are indicated, such as making more of the sacraments as high festivals of the Church, making the most of spring and autumn festivals for Christian demonstrations, at which time our people are often starved for the glamour that they have left behind.

These are some of the things one would like to see. Here in brief are one or two more. One would like to see foreigners—on both sides—cease to flog the dead horse of fundamentalism versus modernism. We youngsters have this against our elder brethren that they keep this business alive. For us this controversy does not exist. Our allegiance to The Lord and Giver of Life is unshaken by the extremists of either side, and our position is that of our Chinese brethren. One would like, too, to feel in reading conference reports that the National Christian Council really knew our folk in the fastnesses of the Hunanese Hills.

There are other things over which one would call all to rejoice. The growing number of churches in houses unencumbered by foreign property, Chinese stewards who can keep accounts of foreign money and furnish exemplary accounts. The growing number of local preachers, the system of preaching in member's houses, the interest shown by delegates in synods and quarterly meeting, the heroic face-about of some of the senior brethren—from being masters to being servants. Above all the growing opportunity to preach. I preached fifty times between the 15th of May, and the 22nd of October, 1931, with a month's holiday at Kuling.

One looks back and takes stock of six eventful years and when all is counted in, looked at simply as a plain circuit minister's job in a circuit in the making, it feels well worth while.

If one can make those ordinands looking to mission work feel the struggle to make in China what they are leaving—and more—in England, there is little doubt but that they will come to China, also.



## Chinese Church and Militarism

S. LAUTENSCHLAGER

**I**N every part of Christendom great war-resisting movements have sprung up, yet in the land of the moral sages, the Church in China has no audible voice against war! Why? Why does the Five Year Program lack a declaration on the greatest evil in our modern world? It does not even call for a united and serious study of the problem? Why? We foreigners brought to China orthodox Lutheranism, Calvinism and Puritanism. We brought also the Christianity of the nineteenth and twentieth centuries, orthodox in its compromise with the military state, but did we bring enough of the Gospel of the Prince of Peace and enough of the anti-war orthodoxy of the first and second centuries? Nevertheless the Spirit of God is deeply stirring hearts in the Chinese Church on this question of war.

During the recent Manchurian crisis, several Christian peace groups in Tsinan sent a cablegram to peace organizations in Japan requesting peace groups there to urge the Japanese government to

adopt peaceful instead of military measures to solve Sino-Japanese problems. Japanese groups replied by asking prayerful cooperation in urging peaceful solutions. About the same time the Christian Church Federation in Peiping sent the following telegram to the National Christian Council of Japan: "Whole Chinese nation greatly disturbed by present Manchurian situation. Chinese Christians appeal Christians of Japan to make common cause with their respective governments peaceful means to settle Chinese-Japanese questions preserving friendship between two neighboring peoples."

We quote further from the explanatory letter which was sent at the same time:—"Led by our much beloved pastor Tseng Tung Chen, of the Methodist Episcopal Church, the representatives bowed before God asked forgiveness for our human passions and blindness and the guidance of the Holy Spirit, that his children on earth might learn to walk in the way of peace. With a sense of God's over-ruling presence the representatives went on to consider the business which had called them together.....As Christians we feel a serious responsibility to rise above political disputes and partisan prejudices and to help our people do what is right and what will strengthen instead of weaken the forces that are working for world peace and brotherhood, following the footsteps of our Lord Jesus Christ, who has shown us the way of supreme sacrifice and love.

"We are confident that our longing for peace and friendly relations between the nations will meet with a hearty response from our brother Christians in Japan, so that together we may labour and look forward not only to a speedy return of normal relations in Manchuria, but also to that better and brighter day of goodwill among the peoples of the world, foretold by the prophets of old, "When nations shall beat their swords into plowshares;.....neither shall they learn war any more.'"

This sounds like a prophetic voice from the Chinese Church. There may be other groups which took a similar stand. Yet it is also true that never in the history of the Chinese Church has the temptation to become militaristic been so great as it is today. Will the Church arise in the might of Christ on this great issue of war, or will she fall into that greatest of western heresies of being only a supplement to the military state? It would be a disaster not only to the Chinese Church, but to the Church universal, to the Chinese nation and to the whole world if militarism should finally corrupt



both the Chinese Church and the Chinese State. For the Chinese Church there could be only one greater tragedy, and that is to become a Church with a military psychology and outlook urging a government, in foreign affairs at least, still true to the great moral traditions of the Chinese race, to use military violence to solve its international problems.

Will the Chinese Church dare to lead a war-resisting movement in the Orient? Will the leadership that will finally make moral forces triumphant in the East come out of the Chinese Church? Or will this leadership go to braver and more adventurous spirits outside the Church?

In order to make clear the present challenge to the Chinese Church a brief reference to modern peace tendencies is in order. Outside of the large witness of the Quakers, the greatest Christian protest against war in modern times has been that of the Christian Socialists, especially in Switzerland, Germany, Holland and Great Britain. Germany now also has a pacifist political party. In this connection 5590 Britishers alone suffered imprisonment during the Great War, some of them for two or three years. In little Holland 1000 war resisters are now in prison for refusing military service. In Great Britain there are thirty nation-wide anti-war organizations, and in America one hundred and forty. Most of these are definitely Christian. Seventy-five per cent of more than 1000 theological students in America recently voted in favor of the American churches refusing to sanction and support future wars: also more than 10,000 Protestant pastors out of 19,372, took a definite stand against war.

If the Christian Church in all lands recaptures her ancient vigor against war, she will regain her self-esteem and her independence. She will save her soul! The problem of disarmament could then be easily solved. The Kellogg Peace Pact would become a reality and the peace pronouncements of the League of Nations would immediately carry weight through the uncompromising support of millions of Christians. If the modern Church, like that Church which lived nearest to the spirit as well as to the times of Jesus, will now utterly and fearlessly repudiate war, she will give new hope to mankind. It will mean salvation for the military State as well as for the Church.

## The Old Testament in China

B. B. CHAPMAN

**T**HE question is often asked, "Why should the Old Testament be used in China as the foundation of Christian thinking and devotion when China has valuable material in Confucian and Buddhist classics which might be considered and used as preparatory to the full light of the New Testament? The answer to this question, written for translation into Chinese, may be of interest to English readers also.

Those who propose the use of non-Christian classics as above usually assume that universalism in religion began with the New Testament, and that the Old Testament is a peculiarly nationalist book of one people and in some special way a western product, typical of European thought. But the Old Testament, while it was written by one (Eastern; Asiatic,) people, far transcends such bounds and has a large measure of universalism.

The misunderstanding as to this and many other matters concerning the Old Testament often arises from failure to realise that it is not one book but a library of varied and developing literature, covering many hundreds of years of the life of a unique people living at the cross-roads of the world's thought. Most fatal is the thoughtless and prejudiced habit of regarding everything in this volume as of equal value and similar significance. The study of a very small book on the development of the Religion of Israel would correct this blinding and crippling conception and show, for instance, the unique value of the prophets and the Psalms as the climax of Hebrew thought and devotional life, correcting and transcending many of the ideas contained in other or earlier parts of the literature. It is a free record of varied experience and must be read not mechanically but with a free spirit. A record of scientific passion for truth in the realm of the spirit, it must be studied scientifically: a fearless literature, it must be approached without timidity or anxious literalism.

The religion disclosed is social as well as individual, that of a people trained and developed by devotion to a Law and a Community; but the Law is a law of essential Righteousness and the community is a people "chosen" for a world-purpose and for world-service by the God of all the earth,\* a responsibility which the prophets never

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\*See A. D. Lindsay's introduction to "The Legacy of Israel."

tire of stressing. This is a touchstone which purges and lifts to universal validity all the great Hebrew lines of thought.

We also find in this prophetic experience and thinking, and perhaps most conspicuously in Job, Jeremiah, and some of the Psalms, a relentless scientific determination to disregard no facts. It is no easy or disciplined acceptance of a set of doctrines or a system of thought, but embodies constant protests against any mere orthodoxy or acceptance of anything which seems to ignore any elements in the special individual experience or reflection of each writer. The writing of the rebel and the sceptic (in the good sense of the word) is within this literature and not shut outside of it; orthodoxy is challenged fearlessly and freely. "What satisfies you as justice in God does not necessarily satisfy and cannot silence me." There is a unique realization of the place of the individual in religion.

The two things that all its writers had come to be fundamentally sure of were the unity and righteousness of God, basic truths with far-reaching consequences for any religious thinking; for no religion or morality can rise above the scope and character of its God. Nor, moreover, without this ultimate unity, can any ordered account of the universe develop; so that only the faith so based can encourage and stand the test of scientific research and thought.

Their God was, moreover, vividly personal, as distinct from the pantheism which always tends to make God responsible for the evil as well as the good in the universe, and so to obscure all moral values. The Hebrew prophets are a succession of writers unique in the whole history of religion. Their nation was a pioneer in the conviction that religion and morality must be wholly inter-related, as opposed to the otherwise (I think) universal conception that they are different things and that religious duties and ceremonies are special, distinct from and not necessarily related to common practical goodness, kindness and right.

To the leading or even typical sons of Israel morality was a blazing passion, with devoted heroic loyalty to principle as part of the common popular consciousness. The New Testament says little about the unity of God, civic righteousness, public spirit, equal justice and care for all, the infinite worth of each individual man, and the simple basic virtues; partly because it could assume this basis in all its Jewish and "God-fearing" (i.e. partly Judaized) hearers; partly because the early Church used the Old Testament freely and had before it the magnificent preaching of the prophets on these things. But neither in Paul's Gentile converts, nor in the England to which

Christianity came, nor in modern China, could or can one assume these things: there is no foundation-material other than that in the Old Testament which can give such principles securely and as a passion. Hence it should be studied and preached. Hebrew morality was seen to be at bottom a relationship of the life to God. Its spirituality and universality constantly corrected tendencies to minuteness and the undue exaltation of the temporary and local; while its realism and sense of social responsibility preserved it from vagueness and remoteness from daily actuality.

In this connection, many misunderstand Jesus' condemnation of the Pharisees as though these Pharisees were the typical product of Old Testament religion. A little consideration of the fact that Jesus again and again quoted from the Old Testament to rebuke their tendencies should remove this idea. No, the Pharisees are typical of tendencies (as much English and Chinese as they are Jewish) in our idle, selfish and materialistic human nature, which are a danger threatening all spirital religion, just as formalism and the tyranny of convention are a danger everywhere threatening all Art.

The Old Testament, with its forward-looking and growing ideals, teaches evolution and progression in human life as distinct from the backward look of other religions, which always place their ruling standards and their golden age in the past.

Most important of all, the Old Testament writers really knew God. Of course they had ever more and more to learn of His character, but their religion was not, as is usually so elsewhere, simply a search after God; they had found Him, and, through and under all their questioning and restless thirsting they had a deep satisfaction and peace and certainty. Hence there is no collection of devotional poetry in the world in any way approaching the Psalms in rich religious value; there are sounded the depths and heights and all varieties and phases of human experience of communion with God. For instance, with a vivid sense of the reality of sin went a frank enjoyment of the common blessings and pleasure of life and of the beauties of nature.

Those who propose different foundations in different nations for the full Christian experience of God in Christ as opened up in the New Testament should further consider that while a foundation may be and naturally is incomplete, it should not be unsound or defective. And I know of no body of foundation-material other than that in the Old Testament which is not interpenetrated and vitiated by radical defects and erroneous conceptions of God and human life. The fact



that Jesus could use the Old Testament (especially the prophets, Psalms and Deuteronomy) so freely, shows its exceptional value. Certainly he openly corrected it again and again, but his corrections were of the nature of completion and he desired its fulfilment, and fundamentally assumed it as a basis of his thought and work, to such an extent that any who attempt to go beyond a very elementary and simple Christianity without studying the Old Testament, find themselves often puzzled and baffled. Their experience is liable to be thin, lacking in substance and historical foundation, with gaps and defects. If they attempt to fill these with other material it is hard to avoid falsification and error, nationalistic narrowness and individual fads.

Hence no nation, Eastern or Western, can dispense with this foundation in the development of its Christian thinking. True, each nation has its own pre-Christian background which contains material of high cultural value.

Northern Europe has its rude Teutonic honour, courage, and simple moral code. China has the dignified Confucian tradition of self-respect with certain ancient basic principles and fixed human relationships designed to preserve society from excessive individualism. While perhaps Greece and Rome have left to the world the richest legacy of all.

But for the purpose which we are considering the defects of all these masses of material are clear. On Teutonic nature-gods or militaristic codes one cannot build a Christian structure though the latter has been attempted! On the great ultimate issues Confucius had little or nothing to say and his morality remains essentially self-centred and aristocratic, in strong contrast to the Hebrew equality of man before God. Buddhism with all its pity, has never succeeded in rising above its essential pessimism as to human life; and its vague atheistic or pantheistic tendencies make it dangerous to use as basic material. While Greek and Roman religion (as Glover has amply shown in his "Conflict of Religions in the early Roman Empire," and elsewhere,) was, whether in its Olympian or its mystery development, largely severed from morality, and by the great Greek moralists and philosophers such as Socrates and Plato had to be avoided as a danger rather than used as a help.

All these are "broken lights," with their cultural value, and which selectively and critically used by a Christian thinker may be also a religious help. But Hebrew religious literature offers for the Christian life aid of an entirely different order. A very little intelligent study of it will reveal this to any open-minded Christian who has hitherto neglected it.

## Reasons for Exercising the Five Articles of the Mohammedan Faith\*

MA AHUNG

**T**WO days ago Mr. Pettus, of the North China Union Language School, sent a messenger to the Mohammedan Mosque on Flower Street, inviting me to come to the above mentioned institution and deliver an address on the doctrines of the Mohammedan religion. For this task I felt unqualified, being a man devoid of ability; moreover my literary attainments are inferior. Nevertheless, an opportunity of this nature is seldom met with and consequently, I forced myself and accepted.

The present unsettled state of the world shows a lack of peace. Especially is this true as regards the unfortunate condition existing at the present time in the eastern part of Asia, where human rights are being violated. Glancing at the outward aspect, we observe that the advantages and disadvantages of two countries are frequently mutually antagonistic and therefore they come to grips in deadly struggle, and attempt to annihilate one another. What led up to this awful condition? In general these reasons are insignificant and inadequate. Usually economic rights are fundamental, but the ensuing slaughter darkens heaven and earth and there seems to be no way of bringing the difficulty to an end. If we look for the internal cause we observe that this is Satan, who in his wild ravings is keeping the world in disorder. He will not be satisfied until humanity, as a whole, is plunged into Hell.

Notwithstanding, at the present moment, there are men of outstanding reputation in philanthropy, statesmanship, and diplomacy assembled in one place trying to devise ways and means for the eradication of this lurking and hidden enemy; these men are straining every nerve in order to develop the thousand ways and the hundred means for preventing this evil. But as yet no success has followed their efforts. Why is the world in such a dilemma? The answer is, "Because Satan is the root of the trouble." If Satan is not overthrown, then in the world there will be found no true and everlasting

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\* A lecture given on November 10, 1931 by Ma Ahung of Flower Market St. Mosque, Peiping; translated by J. H. Ingram.

peace. What is the instrument with which speedy destruction may be meted out to him? Only true and genuine Religion is able to do this, and it must be vigorously applied. Religion has the power to restore the human heart to its correct condition. Satan primarily works in the heart of man by enticing him to acts of disorder. The above mentioned philanthropists, statesmen and diplomats are not emphasizing the importance of religion which saves and renovates the human heart. They are only endeavoring with legal measures to bind and restrain men's bodies. They are attacking Satan, who is an adept at craftiness and versatility, with legal instruments. Satan cannot be killed by these means. On the contrary he is causing men to submit to his domination.

If we are to bring peace to humanity, we must bring religion to the hearts of men, in order to save and regulate their souls, and afterwards law may be employed to regulate their bodies. With reference to religion, within it are hidden many truths. What are the most apparent truths? First, virtue is manifested and after this comes the practice of benevolence. As to virtue and benevolence, the mere mention of these is not sufficient; there must be the constant practise of the same. If all men constantly acted according to these principles, then inwardly and outwardly they would be alike and the body and soul would follow after righteousness; then warfare against Satan could be engaged in, and there would be hope of securing peace for humanity.

What does the above mentioned "constant practice" imply? This is the practise of the FIVE ARTICLES of the Mohammedan religion. What are these FIVE ARTICLES? (1) Study of the Koran. (2) Prayer. (3) Fasting. (4) Alms-giving. (5) Pilgrimage to Mecca. At the present time I am unable to explain fully these FIVE ARTICLES and will only deal with them in brief form.

(1) Study of the Koran. The followers of Mohammed should constantly repeat "Lia I Lia Hai. Yin Lan La Hu." Although at times these words cannot be repeated, nevertheless their meaning should be constantly held in mind. The following is a translation of the above: Material things are not God. There is only one true God and Mohammed is his minister. This implies that all men should know and should believe that God is omniscient and there is nothing which He does not know. He is all powerful. He is impartial and without prejudice. He created all things. The life and destruction

of the world, together with the process of the seasons—all are under His control. If one constantly repeats these phrases and bears them in mind, then the desires become sincere and the heart is rectified and lusts will disappear.

(2) Prayer. The disciples of the Mohammedan sect should during the twenty-four hours pray five times; morning, noon, time of evening meal, at dark, and during the night. Every seven days in company with other believers he should attend services. Before worshipping, one should bathe. The following attitudes are assumed by the worshiper:—standing, bowing, striking the head on the ground and kneeling. By worshipping according to the prescribed rules one cultivates the person, invigorates the body and establishes the will.

(3) Fasting. Mohammedans of mature years and in good health, if not journeying, should yearly for one month, during the hours of daylight, abstain from food. The months are taken in rotation. Those who are able to observe this rule, purify their heart thereby and increase their intelligence. This also enables them to appreciate the distress of those without food, and engenders a compassionate feeling.

(4) Alms-giving. The well-to-do among the Mohammedans, if they have been able to keep \$40.00 throughout the year within their house, should take from the sum 1/40 and give to the poor. This sum should not be mutually exchanged among the rich, but given to the needy. In this way wealth is regulated between the rich and the poor.

(5) Pilgrimage to Mecca. Whoever among the dispersed followers of Mohammed has means at hand for defraying the expenses, and if the journey can be made without danger of bodily injury, should proceed to Mecca and worship in the Heavenly Edifice. This broadens experience, enables one to understand the customs of other countries and causes one to have friendly relations with other peoples. It also causes one to know how he can benefit others and also what benefit he can derive from others.

A last word! There is a matter which I desire to place before this audience. The Christian Religion was originally instituted by the True God. Its followers are energetic in the propagation of their doctrines and it has spread very rapidly. This causes us to praise



them greatly. Rome was then the ruler of the region where Christianity originated; the Emperor did not allow Jesus to remain there, he hated Him intensely. All of this audience are aware of this fact. Rome devastated the Christian religion for more than two hundred years. In the midst of this period of persecution it was impossible but that some of the truth was lost; therefore God sent another man, namely, Mohammed in order to make up the (lost) doctrines of Jesus and disseminate his traditions. Mohammed thus preached the true doctrines of God, in order to enlighten the world and to uphold peace. Therefore, the Mohammedan Religion was called ISLAM. This being interpreted is "Peace and Obedience." In other words, Mohammedan religion and customs are filled to the full with Truth, great rights and privileges. It is to be regretted that in recent times good grain and tares are intermixed among its followers. More than half the adherents are ignorant of the spirit of their religion. They cling to the outward symbols only and are not searching after the (deep) affairs. This is the cause of the present deplorable situation. Therefore, there are those who criticise Mohammedanism saying,—“The spirit of the religion is good, but its condition is unsatisfactory; truth is abundant but the method of spreading their doctrines is inadequate. The benefits of this religion are most extensive, but those who are receiving these benefits are very few.” If the audience will examine into the Christian Religion and add to the same the above “Five Articles of Islam,” Study, Prayer, Fasting, Almsgiving, and Pilgrimage to Mecca, then the two religions, inwardly and outwardly will be satisfactory. Then when we mutually and vigorously contend with Satan there will be constant victory. He will be deposed and Truth and peace will immediately appear. Then humanity will have everlasting Peace and Happiness. In this way, blessings will be universal because we shall have assisted in bringing about this much to be desired end; man will not only be benefited but all nature will rejoice. I most sincerely hope that you will adopt this proposition and act accordingly.

## In Remembrance

DR. I. KAHN

**A**MONG the many justly famous women of China, who represent the new cult which is making of China a modern nation, probably not one has more greatly influenced China for good than Dr. I. Kahn. She combined in her manysided gifts of character, loyalty to all claims for the uplift of humanity, and she had the discernment to recognize such claims, without distinction of race or creed.

One hot summer day, a foreign woman, four days' journey by chair from Nanchang, sent an urgent call for a doctor, stipulating that she *did not* want a Chinese. The call came to Dr. Kahn, who learned that no foreign doctor was available. Putting aside the sting of expressed preference for a foreign doctor, she armed herself with needed remedies, and taking with her a nurse, started off on this journey, made perilous by extreme heat, made long stages by night, thus taking advantage of the relative coolness, urged by a longing to minister to a suffering woman who had risked all to become a missionary to the Chinese people, stopping to rest only when the thermometer in her chair indicated a temperature above 89°. Her services were accepted and successful in bringing the needed relief.

Dr. Kahn was a woman of very definite religious principles. Prayer was her insistent and constant ally in all emergencies. Fearless in any presence, never shrinking from declaring the whole gospel of salvation from sin, whether called to minister to the highest rank, or the lowliest mendicant, she rejoiced over many a weary one finding rest through faith in Christ. The demands of her profession were never so exacting as to crowd out the word of salvation through Christ.

She was a loyal citizen of her own country but her great soul was not bounded by China. She was moved with pity for the suffering of every land, and she realized better than most of us that no people could come to its best while any nation was enslaved by sin, oppression, ignorance, poverty and superstition.

She read four languages when but a girl, which doubtless helped her keen intellect and her sympathetic heart more readily to understand the universality of Jesus' love, and His plan for this world, the road to the fulfillment of the promise: "in thy seed shall all nations be blest."

Blessed woman! Happy those who can go, leaving such a record of service as she has to her credit!

## Our Book Table

### The Christian College and the Community.

THE CHRISTIAN COLLEGE IN INDIA. *Oxford University Press, London, Humphrey Milford.*

This is the report of a Commission of seven which studied the work and problems of 37 of the 43 Arts Colleges in India and five of the Theological Seminaries. It deals very little in statistics. It centers on the problem of showing how the Christian colleges can best serve the emerging India. The changes coming over India are analyzed in an exceedingly illuminating, though necessarily brief, way. Nevertheless to read is to understand the broad lines of those changes and their relation to Christian education.

Not only are the general problems of the institutions studied but the situation of each institution is studied and particular advice given therein: considerable attention is also given to provincial problems and secondary education. A careful reading of this volume (388 pages) left us earnestly wishing that every one interested in higher education in China could read and digest it. That does not mean that the problems facing Christian colleges in India are altogether similar to those disturbing their counterparts in China.

These colleges in India are tangled up in a government-grant-in-aid system, receiving only one-third their support from Christians abroad. Then while secularism troubles the modern educated Indian youth the chief problem of these institutions is not an attack upon religion *per se* but a conflict between Hinduism and Islam. They may, also, require their students to study religion, only being under the necessity of excusing therefrom those whose parents request it, the working of the "conscience clause;" this results in a situation quite opposite to that in China where attempts are being made to have the government permit the religious instruction of those whose parents request it. Again the work done in high schools for boys is inferior to that for girls. Yet in some regards the problems of these institutions approach those of their contemporaries in China. Of the teachers in men's colleges 64.8 percent are Indian non-Christians, the majority of them teaching science. Only a small proportion of the students join the church. Their outstanding difficulties are ambiguity of purpose and a lost initiative, both also true of universities in China.

To overcome these difficulties inherent in the Indian situation some would break off from the government system, others would found their own Christian university, and still others, perhaps engage in some other form of work. These various alternative schemes are most carefully scrutinized by the Commission. With what result? No scheme thus scrutinized is judged adequate to the situation and the opportunity. The Commission believes that the lost initiative can be won back! But this cannot come through retreat or the breaking away from any present relationship, though it is strongly urged that something be done to increase the proportionate strength of the Christian teaching staff: it is not, however, urged that the staff be exclusively Christian.

These Christian colleges are urged to enlarge their functions by adding thereto research and extension work. The research is for the purpose of digging into and understanding the *needs of the community* in which the institution finds itself. The extension work is the application of the solutions discovered to

the life of the communities concerned. In this enlargement of functions theological seminaries are to engage as well as Arts Colleges. For the Arts colleges agriculture, economics, hygiene, child psychology, teacher training, social service, rural reconstruction and comparative religion are indicated as subjects of research and extension work; for the theological seminaries similar work is suggested in comparative theology, applied ethics, Christian education and church administration. Both are warned against seeking mainly to transplant western ideas in any of these fields. Then, too, control of these institutions is to be located in India—this may sound belated to educators in China!—and the whole system of institutions is to be put under some central organization which shall in time coordinate these efforts to rebuild communities in India. Since "India leads the world in the matter of Church Union" this is a logical recommendation to emerge in this report.

In all its planning, furthermore, the commissioners refer very little to denominationalism beyond recognizing that it is a deterrent factor in the meeting of India's present needs. In short the control of these institutions must pass to India and they must play an active part in solving community problems.

To some extent Christian Universities in China are moving in the above direction though no unified policy in that regard has been so far adopted. This control in India, however, is to be one of equality of cooperation even to the extent of theological concepts passing through the minds of Indian teachers of theology.

Here is a report that breaks away from all preconceived ideas and sets up something new and unified. It might well have been given the title, "The Christian College and the Community." That is its central emphasis throughout. As such it has pertinent meaning for Christian educators in China.

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THE GROWTH OF THE IDEA OF GOD. SHAILER MATHEWS. *The MacMillan Co.* Gold \$2.50.

This book starts out by examining the growth of the idea of God in terms of history and social psychology: it ends by endeavoring to state that idea in terms suited to a scientific age. Throughout the author recognizes that prevailing social concepts go far in determining the concept of God. After long travail and struggles with environmental polytheism the Hebrews gradually developed a religious monotheism which in turn became merged with the metaphysical monotheism which developed among the Greeks. The efforts in the early centuries to think through the problem involved are outlined with illuminating clarity. No book we have read does this so well. The relation of social patterns to the idea of God is brought out in every period. Finally we come to the modern age which, while it tends to reject the social patterns handed down from the past, when it comes to evaluate the idea of God has not as yet worked out any prevailing patterns of its own as a substitute therefor. The lines this will take the author attempts to work out. The final chapter is an interesting argument for the necessity of men cooperating with the personality-producing and personally-responsive activities of the universe which is what he understands by God. As to how far this modern concept can be individualized he naturally is slow in determining. He believes, however, that men have always felt reality in their concept of God apart from the social patterns utilized in formulating it. He



believes, also, that these "activities" must be conceived in terms of personality and personal relationships. Viewed this way the concept of God is as much, or more, a discovery rather than a "revelation." That does not obviate the fact that whatever the conceptual terms used men have sought to get into personal touch with reality by means of them.

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THE CHRIST OF THE MOUNT. E. STANLEY JONES. *Abingdon Press, Cincinnati.*  
*Gold \$1.50, Pages 332.*

It is no doubt sufficient simply to announce the publication of another book by Stanley Jones to secure readers, for his other books are best sellers. The present volume is an exposition of the Sermon on the Mount. The book comes out of the experiences of study and discussion of the Sermon in the Sat Tal Ashram, and after the manuscript was written it was discussed for twenty days in the same group. As is true of his other books, this one is clear and direct in its language, full of apt illustration and quotable phrases. But best of all it is a book that speaks to the conscience. I can think of hardly another book that I had rather see in the hands of Mr. Plain-Man Christian in every land, for its acceptance would work a revolution in our conventional Christianity. As Dr. Jones says: "Suppose we had written it into our creeds and had repeated each time with conviction: 'I believe in the Sermon on the Mount and in its way of life, and I intend, God helping me, to embody it!'—What would have happened?" Alas! That there are still so many Christians who believe the words of Christ are impractical. Is this not a fundamental heresy? And I have heard preachers say that the Sermon on the Mount is not a part of the Gospel. Perhaps they will be unwilling to read this book, but I trust that all others will. And may there be no delay in putting this into a Chinese translation.

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ANGLO-CATHOLIC IDEALS. KENNETH MACKENZIE. *Student Christian Movement, London. 3/6 net Pages 127.*

Those who desire to understand the Anglo-Catholic Movement which is the cause of so much controversy in the Church of England (c.f. the recent case between the Archbishop of Canterbury and Bishop Barnes over the prospective incumbent of a parish in Bishop Barnes' diocese) will do well to consult this brief exposition by one of the Anglo-Catholics. The book is written in an urbane and tolerant spirit even though the author has no doubt about the correctness of his views. He frankly confesses the purpose of his group to try to convert others to these views, but as far as this reviewer is concerned he fails completely to demonstrate that the Mass, the adoration of the reserved sacrament, episcopal ordination, the priestly confessional and Absolution, are essentials of vital and universal Christianity. He has some hopes that the Anglo-Catholic Movement will win in the Church of England, though he acknowledges that it is still the minority party. But so long as that Church contains such doughty champions on the other side as Bishop Barnes, Canon Streeter, and Dean Inge, the Anglo-Catholics have a hard fight ahead. This is not to deny, however, that the Anglo-Catholic Movement in the person of many of its leaders is making a vital contribution to the religious life of England. For despite its reversion to pre-reformation conceptions of the church and the sacraments, strange as it may

seem many of the Anglo-Catholic priests are leading the way in industrial and social reconstruction. "It is an Anglo-Catholic group who form the spearpoint of the present religious campaign against the slums." This movement is committed to "the restoration of the idea of the world-wide Church as the inspired Body of Christ." But will a world-wide Church ever be a possibility if only those who accept the apostolic succession of the episcopacy, who "look to the Mass as the central and obligatory religious action of the week," who habitually submit their "sins to a priest in confession, and take him at his word when he gives absolution"—may truly be counted as its members? Surely true catholicity must have a more ample definition; membership in the church universal must be on more simple terms. Bishop Barnes, the great opponent of the Anglo-Catholics in England, says that the church universal "includes all whose faith is drawn from Jesus Christ." That is big enough to include the Anglo-Catholics and does not debar the millions of Christians who will never confess to an Anglo-Catholic priest.

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PERSONAL PROBLEMS OF CONDUCT AND RELIGION. J. G. MCKENZIE. *George Allen and Unwin. London. 5/. Pages 144.*

Prof. McKenzie combines a knowledge of modern psychology, particularly psychotherapy, and an understanding of the Christian religion in a practical volume for those "who are troubled in soul about their religious beliefs, their moral conflicts, or the problem of guiding young children or adolescents." This book is not written for psychologists, but for the folks that have the problems. It is sane, understandable, and practical since it is the result of actual experience in helping individuals through their personal difficulties. Jesus was the great physician of souls and this aspect of his personal ministry is fortunately receiving new emphasis today. His ministers should know how not only to preach, but to counsel. This book is intended especially to help ministers do this service. It will also be useful to parents. Here is one good quotation as a sample: "It is much more important to give the growing child an interest in God than a ready-made idea of Him; just as it is more important to give him a many-sided interest in the Bible than fixed ideas about it."

G. P.

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THE CIVIL CODE OF THE REPUBLIC OF CHINA. *Translated by CHING-LIN HSIA, James L. E. CHOW, LIU CHIEH AND YUKON CHANG. Kelly and Walsh, Ltd., Shanghai.*

A law code is not the type of volume one reads in order to forget the troubles of the day. Yet this translation will repay more than the cursory glance the layman is accustomed to give to such works. For it shows how modern juridical science is being worked into China's civil codes alongside some of the older customary laws. It is divided into five parts:—(1) General Principles; (2) Obligations; (3) Rights over things; (4) Family; and (5) Succession. The modernity of the code is indicated, for instance, in that "Husband and wife may effect a divorce themselves where they mutually consent to it." (Page 269). Ten causes permitting one married person to seek for divorce from another are specified. Careful study will show how in the making of laws in China the

process of the fusing of Oriental and Occidental civilizations is proceeding therein. Thanks are due to the translators for making available to the general and non-Chinese reader the contents of this code. Those interested in teaching students the principles of family building, might well use the laws in this code bearing thereon.

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LUTHER'S BREAK WITH ROME. GUSTAV CARLBERG. *Lutheran Board of Pub. Hankow. Pages 119, \$2.00 Mex.*

Professor Carlberg gives us valuable information in this book. In Part I he answers the question, "Why did Luther Break With Rome "; in Part II he answers the question, "Why do we stand aloof from the Church of Rome?"

In gathering material the author has taken from Scandinavian, English, German and American sources. It is only fitting that tribute should be paid to his painstaking research. The book was published in English and Chinese simultaneously. We believe it will be a valuable handbook to the Chinese Christians who want to know the truth about Protestants and Catholics. The author shows that the breach between Luther and the Catholic Church came about because of abuses connected with the sale of indulgences. Luther wanted these abuses eradicated and consequently published his ninety-five theses. This led Pope Leo to take action against Luther who stood firmly for Scriptural truth.

The two fundamental principles of the reformation are given as, 1, Justification by faith alone, and, 2, The Bible as the only rule of faith and practise. Then follows this important sentence, "These two great truths, rediscovered and reemphasized by Luther, were not only the mainsprings of his own actions, but are the potent principles underlying all movements towards the liberation of the human mind and spirit during the centuries that have followed since that day." (page 63) The birth of the Augsburg Confession is also described briefly.

In the latter half of the book later developments in the Roman Church are described. The Council of Trent is briefly mentioned and its importance to the fixing of Catholic Church doctrines. The contrast between Romanism and Lutheranism is brought out very forcibly.

In this age of looseness and uncertainty as to the Word of God and the confessions of the church it is well to review what has happened in the past and remind ourselves of the struggles evangelical Christianity has had, in order to live and grow.

VICTOR E. SWENSON.

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THE EFFECT OF INDUSTRIALIZATION UPON VILLAGE LIVELIHOOD. H. D. LAMSON.

Recently a group of women students set out to study the social life of four villages near the University of Shanghai, the institution in which they are enrolled. In these four villages the life of fifty families was investigated so far as investigation is possible. The results are set forth in this pamphlet and make interesting reading. Of the males 55.5 percent and of the females 57.14 percent are gainfully employed, most of the latter in factories. Yet the average earnings of females is much lower than that of males. Of the fifty families only one

reported anything laid out for literature and only five as having invested anything in education. In all the families seven times as much is spent for tobacco and four times as much for wine as for education, books and newspapers. New ideas are filtering into the lives of these villagers. Girls, for instance, can now refuse to marry if they so wish, though actually half the factory women are married. Perhaps the chief significance of such a study is the fact that thereby Chinese women are learning how to understand the problems and needs of their fellow countrymen.

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"THE HIGHWAY OF GOD." DR. H. R. MACKINTOSH. T. & T. Clark, Edinburgh.  
7s. net.

This is the most recent volume in "The Scholar as Preacher" series, and in the twenty-one sermons we have an illustration of how ripe scholarship and rich experience can be expressed in simple language. The topics cover a wide range from such a profound doctrine as "The Atonement" to "The heart of the child." The wise treatment of such subjects as, "The motive and sum of obedience," "What the Church lives to proclaim," "Christ and human ideals," "Why St. Paul was saved," and "How to be happy though religious," indicate the rich and varied feast for all desiring an insight into vital and inexhaustible truths, and longing for an increase in personal faith, with new and nobler thoughts of God.

G. M.

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## Correspondence

### Not Discouraged:

To the Editor of  
*The Chinese Recorder.*

DEAR SIR:—There has been little of the "glamor and romance" of missionary work so often sweeping young people off their feet,—in my case. As the child of a missionary, fourteen years in China have been quite a safeguard against any such illusions. I have known most of the difficulties to which I was coming back thru the experiences of my parents and my childhood friends. That side of the picture has always been clear enough, and taken as a matter of course. No jolts there.

But I must confess I never dreamed of the joy it is to be a part of this great work until I came back to China last year. Oh yes! I knew it

was a big work but not the magnificent enterprise which one feels it to be when one is working shoulder to shoulder with these great souls who are laboring and bleeding for the cause. I knew there was a something which held my mother and father and the parents of my chums steadfastly at their posts, facing grimly the horrors of banditry, famines and disease. But now I can see just why they loved their work, and came back to it and were never so happy as when they were in the thick of it. It's the most glorious battle for things worthwhile ever waged on any soil. And as truly as Right is stronger than Wrong, the Christian Movement in China will be victorious. I'm so glad to have even the most insignificant part in such a work, that I'm downright



sorry for anybody who isn't a missionary and will never know the joy of it.

Possibilities? you ask! I don't think we've really begun yet! Right in our cities where we've worked the longest out here, there are people coming into our street chapels asking for the gospel, telling us they have never heard the name of Christ before. And think of the untouched areas! The challenge of it is overwhelming! Indeed the need and the open doors all calling to the slim little missionary force on the field seems a tragic yet a thrilling thing. It reminds me of Margaret Slattery's "The Charm of the Impossible," and with that comes the comforting realization that "all things," even this for the few who seem willing to undertake it with Him,—“all things are possible with God.” It is not a lost but a conquering cause! But if only more in the homelands could feel the mighty swing of it, as we feel it here, many things would be possible *sooner*, and many an over-burdened back would be saved the breaking. Funds and force would come pouring out despite financial depressions, if only our young people could see what they are missing by not being missionaries, I feel sure. They act as if they were burying us when we leave for the mission field, and it's the most *vital* cause in the world, calling for men and women very much alive. Well, anyway I'm glad I'm privileged to have a little finger in such a great big wonderful pie!

Very sincerely yours,  
MURIEL RAMSAY.

### Garnier's History.

To the Editor of

*The Chinese Recorder.*

DEAR SIR:—Yesterday afternoon on returning from my class in Church History, I picked up the November

(1931) number of the *Chinese Recorder* and noticed the letter from Mr. James, entitled "An Unwarranted Attack." I am one of the many who have been using Mr. Garnier's "A Short History of Christianity" and would like to say "Amen" to the several defenses that have followed Mr. Korhonen's attack on it in the July (1931) *Chinese Recorder*.

My class yesterday had the chapter on "Gnosticism" which the attacker cites as a terrible example. They gave written answers to the questions at the end of the chapter very satisfactorily. To my question whether the theology of the Gnostics could be called Christian they said decidedly "No!" and were able to tell why, purely from their study of the chapter. The fact that this chapter is headed in bold type "The Heresy of Gnosticism" would seem sufficient indication that the author is not so sympathetic with it as to assume its attitude toward Christianity.

As we were forced to adopt this textbook after the term began I have not had time to read it carefully through, but my Chinese writer was attracted to it so that he has done so voluntarily. On my asking him this afternoon if the book "bears remarkable resemblance with the Gnostic attitude toward Christianity" he replied emphatically at once "No! It criticises that theory thoroughly." This is probably the only Church History he ever read and the only source of his information on Gnosticism.

Sincerely Yours,  
GEO. D. WILDER.

### Sharing Economic Burdens

To the Editor of

*The Chinese Recorder.*

DEAR SIR:—For some time now several of us have been concerned

about the matter of sharing the economic burden of our supporters and of the Chinese Church. But so far we can get no united action of any sort. Perhaps it is more than one should expect, and yet individual action in this matter never can have the creative effect that group action might.

We know that many individuals are giving sacrificially to their local station work, others to such things as flood relief, American school, etc. But if this is used as an argument against even a small percentage of our salary being relinquished to the Board, what can we say to the home churches if they use the same argument against further sacrifice for foreign missions! To my way of thinking it is *not* robbing Peter to pay Paul. Rather such joint action on our part might put such heart, such joy of fellowship in burden-sharing in the home groups, churches, Board, etc., that giving for foreign missions would once more become a joy. And then our Chinese co-workers! How discouraged those who really *care* about the church in China must be to see cut after cut made in the general work just at the time when they are least able to take a greater share of the burden. How can we let it continue without some sort of group action which shows that we care too?

Isn't this a unique opportunity to show the cooperative goodwill of which you spoke in the October Recorder? Whether we wish it or not, the home folks and our Chinese co-workers expect leadership from us in matters of self-sacrifice. Even employees in a factory have been known to take cuts in wages voluntarily rather than see their business go to the wall. Can't we be as farsighted as that?

Please tell me what you think. Am I over pessimistic about the harm to

our work, of frequent cuts in general work funds? Am I over optimistic in my faith in what united *voluntary* action on our part might accomplish?

Cordially Yours,

INVOLVED.

### Missionaries and Militarism.

To the Editor of

*The Chinese Recorder.*

DEAR SIR:—I should like to say a few words as to my reaction to your stirring Editorial on the "Chinese Church and Militarism" in the *Chinese Recorder*, November, 1931, especially as it treats of missionaries and peace propaganda in the Chinese Church.

I've been wondering a good deal as to what we might say that would be *effective*. Of course I know the arguments, from A to Z, which we can proclaim in season and out if we can persuade anyone to listen to us. But haven't we got to think out methods which agree with psychology just as much in this matter as in religious education and every other kind of education? What possible good can be accomplished by the direct method of presenting the arguments for peace from the pulpit or in the discussion group? Can't you hear the indignant reply, "A lot of good your peaceful methods have done us!" You know the arguments; you have doubtless been hearing them on all sides there in Shanghai.

The only thing I can think of is to admit the faults of our own nation and the League in regard to China, and to do our best in letters home to arouse our own constituency to a consciousness of the extent to which the other countries are involved in this dreadful conflagration. Hasn't Japan hit our vulnerable spot when she points out that Europe and America are more or less tarred with the same stick? How can they

speaking with one voice against Japan's militaristic imperialism? And as long as we stand for unilateral treaties which were forced upon China, what can we say about the "Twenty-one Demands?"

It is one thing to urge the outlawry of war upon those who are strong but quite another to urge it upon those who are weak, it seems to me. We can never move the latter unless we ourselves sacrifice something! Perhaps that something is our own nationalistic pride.

I have been greatly moved in hearing so many Chinese point out in no uncertain words the reasons why Japan dared to invade Manchuria—corrupt government from bottom to top, internal disunion, lack of national consciousness on the part of the people, etc. They also frequently speak of the power to unite, the bravery, the patriotism, the persistence of the Japanese, saying that they ought to emulate these qualities.

These things are not easy for them to say. Not a bit easier than for us to speak out openly as to the faults of our own governments. I am convinced that if our countries would stand without equivocation unitedly against war, no matter what the causes, Japan would have to follow suit. A world economic boycott would not be necessary. But when will it ever be possible to get that uncompromising unanimity of world public opinion?

Furthermore the world must stand for peaceful means of obtaining justice, not just against war. War is always adopted by a country weak in military strength as a last desperate means, after hopes of any other solution have flickered out.

I am not arguing in the defense of war even in such a case. It is futile, foolish, wicked, destructive of every value! I am merely maintaining the

point that we cannot use the same type of arguments against war and for peace in a country like China that we can in America, for instance, or at least we foreign missionaries can't present the arguments in the same way that we could at home. That is how it seems to me! I should be glad to have you give your ideas in the *Chinese Recorder* as to how we should try to speak out for peace here and now.

Yours in contrition,  
A MISSIONARY.

### Biblical Literacy.

To the Editor of

*The Chinese Recorder.*

DEAR SIR:—Will any missionary kindly take the trouble to make an experiment for me?

My view is that by means of the Romanised Vernacular anyone possessing a familiar knowledge of the English alphabet will be able in the course of a few hours to learn to read the whole Bible for himself. I would like this theory put to the test of experiment, in this way: call to your study an open-minded Chinese scholar, not necessarily a Christian, and read to him a passage from the Romanised scripture, preferably from a historical book. He will understand what you read just as he would understand what you say. Then hand him the book and ask him to read to you. He will naturally demur, saying that he has never learned. Encourage him, however, to read as if it were English he was reading. After stumbling through a few verses, it will occur to him that he is reading his own language; and then, with a few explanations as to the difference of sounds of some of the letters, the meaning of the tone-marks, etc. he should be able with growing fluency to read any passage. Is this not so?

Should any difficulty be found in

getting a book for the purpose of this experiment, I will be glad to send a copy to anyone writing to me.

Yours faithfully,

THOMAS BARCLAY.

P.S.—I have just received a letter from a friend who has made the above experiment. He writes: "One of my students, who by the way is a good Chinese and English scholar, made great progress with your Romanised, reading equal to anything I could do in about half an hour after starting; he was quite delighted and begged for the book, which I gave him, and trust it may be made a blessing to him. He is quite a Confucianist in his way."

*Half an hour!!* Add to this half hour the time required to make your Chinese Christians familiar with the use of the letters of the alphabet, and (making allowance for varying abilities) you have the period within which the Church might become Bible-literate,—all the members able to read the Word of God for themselves!

T. B.

#### Disarmament.

Weihwei, Honan,

December 2, 1931.

To the Editor of

*The Chinese Recorder.*

DEAR SIR:—The following disarmament resolution was circulated among the members of the Honan Mission of the United Church of Canada for their subscription:

"We, the under-signed, members of the Council of the Honan Mission of the United Church of Canada, believe that war is contrary to the spirit of Jesus, and that international disputes should be decided by pacific means.

With growing reliance upon settlement by arbitration we believe that resort to force of arms is unnecessary and that immediate steps should be taken towards effective disarmament.

Hence we warmly welcome the forthcoming conference, and urge our representatives to use their utmost efforts to secure for the world a decided reduction in armaments."

Of the fifty-seven members of the Mission on the field when the resolution was circulated, only two were disinclined to sign, one did not have an opportunity, the remaining fifty-four gladly affixed their signatures, that is 95% of the whole.

Among the fifty-four who signed the resolution, seven had been in the full active service of the British or Canadian army or navy 1914-1918, five of them as officers in France; and in addition one was with the Y. M. C. A. in France. One feels, therefore, that this is the opinion of men and women of experience who realize the futility of war as a method of settling international disputes.

Sincerely yours,

G. K. KING,  
Mission Secretary.

## The Present Situation

### TRACT DISTRIBUTION

While at one of the railway towns far out on the eastern section on the Chinese Eastern Railway recently a Chinese Christian man looked me up to express his appreciation of the large number of gospel tracts which we have been



instrumental in distributing throughout this part of Manchuria during the past four or five years. When he finished talking the evangelist, who has charge of the work at that place, told of how the heads of four families at an isolated town back in the mountains had just become Christians as a result of reading these tracts. This is the only way they have of hearing of the saving knowledge of our Lord, for there are no evangelists in the section where they live. Tracts had come into their hands from time to time, and as a result they had given up Buddhism and accepted the Lord Jesus as Savior of their souls and Lord of their lives. The evangelist then spoke of the help tracts had been in disseminating the Truth in the town where he works and throughout other regions where they are being carried.

North Manchuria is a vast area into which many Chinese have come from other parts of China, and they continue to come. Among these are many who can read. They are of a pioneer type. It is impossible for all these to be reached by the evangelists and missionaries of North Manchuria on account of scarcity of forces, long distances and danger of travel. But large numbers of these people pass through the Harbin railway station, travel on the trains or on the boats along the Sungari river. We are making it a part of our work to keep up a continuous distribution of tracts among the people as they pass through and along these lines of travel. Not only are tracts being given to the Chinese, but thousands to the Russians of every faith and order here in Harbin and all along the railway. Even the Reds take them. Yesterday when a Russian man received a few tracts he got down on his knees to thank the Lord for them and then thanked the Chinese Christian brother who gave them to him. We also furnish free these excellent gospel tracts for the Russians of Shanghai, Tientsin and other ports of China.

Money for printing and distributing the Russian tracts is furnished by a prominent Christian woman of New York City. But we must depend entirely on tract societies in China and on special contributions to provide tracts for the Chinese. I rejoice to say that during the past twelve months no less than a million Chinese and Russian tracts have passed through our hands, these going throughout this whole region into nearly every city, town, hamlet, and individual homes. Those who cannot read are asked to take the tracts with them to their homes. Each is given not less than three.

On long itinerating trips I frequently find these tracts hundreds of English miles from Harbin, some of them pasted up in homes, stores, inns and other places. Recently I came back from a long trip down the Sungari where at every port where the steamer stopped hundreds of tracts were handed out and many on the steamers, on which we were also allowed to preach, no less than twenty thousand being given out on this trip. It seems to me that every time I go on one of these trips I can see a greater cordiality and appreciation among the people as I mingle among them. There is certainly a better understanding of the gospel of our Lord. At one of the outstations visited nineteen were baptized on this trip. The little Christian group there are renting their own preaching hall and furnishing the incidental expenses. They are also opening a Christian school for the education of their children and for others who may want to come. Across the river at another place one of the members has also opened a Christian school at his home in the country for neighboring farmers. The people throughout that region are more and more turning to the Lord. The distribution of Christian literature through the evangelist there and through other channels, has

greatly assisted in bringing about such results in various places. But we are now nearly out of tracts except for a few thousand which I am taking with me at this time on a long trip north and west.

Meetings held by Miss Munson, Rev. C. L. Culpepper, and more recently by the Bethel Band have resulted in bringing the Christians of Harbin closer to the Lord. There has been a true revival in the hearts of many. The spirit of fellowship among Christians of all denominations is very fine, and there is a great desire on the part of all to spread the gospel in a greater way among the people of this city and throughout this region. As a result there are now going on here series of special evangelistic meetings every evening. We are requested constantly to assist in furnishing tracts for these meetings. An unusually large number of people are passing through the Harbin station on account of traffic being stopped on the Taonan Railway by the advance of the Japanese and fighting along that line, south of Anganghi.

A time has come, therefore, when we should give these distressed people the gospel in every way possible. But we have no tracts, and yet there was never a time when we needed them so much. The question comes: Are we going to be compelled to give up this good work, right now when we feel that we should push it as never before? Surely this is not God's will, for while there are in other parts of China political and other conditions which hinder the preaching of the gospel and distribution of Christian literature, we are not hindered here.

CHARLES A. LEONARD.

## Work and Workers

**Federal Council of Churches and Manchuria:**—The National Christian Council of China recently received the following cablegram from the Federal Council of Churches of America,—“Foreign Missions Conference, Federation Women's Board, representing Christian people United States, Canada, deeply concerned Manchuria situation. Peaceful settlement highly important for world disarmament conference and enduring world peace. Without prejudging issues, earnestly suggest Christian forces China, Japan, renew efforts influence Governments seek peaceful solution. We join our prayers with yours for peace. Identical cable sent Japan.”

**N. C. C. Leaders in Szechuan:**—*The West China Missionary News*, November, 1931, reports the presence of Dr. C. Y. Cheng, General Secretary of the N. C. C., Bishop Wang, Mr. H. T. Sung, Literature Secretary of the N. C. C., Miss T. C. Kwan,

Secretary of the N. C. C. and Miss Nina Stallings are conducting an institute in Chungking on the Five Year Program of Evangelism. Their plan was to visit other centers in Szechuan for a similar purpose. They planned also to address university and middle school students. One conference planned included two hundred delegates from the churches.

**Five Years' Supervised Language Study:**—The China Council (Presbyterian) has evolved a plan whereby the language study of missionaries is to be supervised for five years after their arrival in China. During the first year full time is to be spent in language study. The same is true of the second year with the exception that certain tasks not calling for more than one hour a day may be undertaken if directly helpful in acquiring the language. For the third year one-fourth time must go

into language study. In the fourth and fifth years at least one hour a day must be so applied. The work of the third year must be completed and examinations passed before furlough: the remaining two years may be completed either after or before furlough.

**President Chiang Meets Missionaries:**—On the night of December 1, 1931, twenty missionaries—American, British and French—travelled from Shanghai to Nanking on the special invitation of President Chiang. They were joined by six missionary residents of Nanking. They were received by the President and Madame Chiang in their summer bungalow at 5 p.m. on December 2. For the first half-hour there was held a devotional service at the request of the President. After President Chiang had addressed these missionary guests there was general discussion. At 7 p.m. the missionaries dined with President and Madame Chiang. After five hours of Christian fellowship and conference the party took the night train back to Shanghai.

**Captive Roman Catholic Missionaries:**—Fathers Avito and Hidalgo of the Anking Vicariate, China, the Spanish Jesuits who for over sixteen months have been held for ransom by the Reds, have at long last escaped from captivity, after having been dragged from place to place by the communists as they fled from Government troops. An earlier account of the rescue of the Fathers by troops was without foundation. Father Von Arx, a Swiss Vincentian captured last October, is still a prisoner in the hands of the Tenth Communist Army now at Iyang, Kiangsi, also on the move because of Government pressure. No communication with him has been possible all this time, but released prisoners have brought word that he

is well. Others captives are Fathers Sands and Fr. Turk. *The Rock*, Christmas, 1931.

**Boone Library School:**—It is a pleasure to record that the sixteen students who graduated from the Intermediate Class (One-year Course) last June, with the exception of one who made up her mind to study, are now holding library positions. The following list telling institutions where these students are placed will indicate that the students are serving some of the important libraries of the country. Wei Shen Chu Library (National Public Health Department of the Nationalist Government), Ginling College for Women, College of Arts and Sciences of the Chekiang University (National), Comparative Law School of the Soochow (Christian) University, St. John's University, Shantung Christian University, Tsinan, Hangchow Christian College, National Library of Peiping, The Provincial Public Library, Mukden, Tsing Dau University, Shanghai. Newsletter, October, 1931.

**Dr. Eddy in Foochow:**—This city gave Dr. Eddy the greatest reception he ever had there. He did not deal with the Manchurian imbroglio but "preached individual and national salvation and salvation." He condemned Communism and war as a means of recovering Manchuria. He repeatedly urged his hearers to love the Japanese. Students listened and returned for more. In eight days he held twenty-eight meetings. The Educational Commissioner rented the largest theater and packed it with 2500 government school students for each meeting. Six hundred municipal and provincial officials turned out to hear him condemn graft and appeal for moral character and Christianity. Of the seven hundred who recorded a decision, half accepted Christ and half



joined classes to study Christianity. Four hundred of these were students in Christian schools. Eight hundred volunteer personal workers will "follow up" these meetings.

**Work for Chinese in Korea:**—Work for Chinese in Korea is carried on under the auspices of the six missions in the Federal Council of Churches in Korea. It was originally begun by Mrs. Deming, formerly a missionary in China. During the last year the work has suffered greatly through the evacuation of Chinese consequent upon the troubles. Formerly there were over 91,000, now there are probably only about half that number: in Pyengyang there were formerly 5,000 now there are 800. The Chinese represent many provinces of China though the mechanics, farmers and gardeners come principally from Shantung. At the beginning of the year there were eight workers these now being reduced to six. Korean Christians have cheerfully helped in various ways, especially in providing church buildings. As a result of itineraries 1,141 Chinese and 112 Koreans have expressed their desire to be Christians. The Chinese have contributed a total of Yen 2,559.77 during the year which, on the basis of the present membership, makes an average of Yen 49.20 each.

**Students Under Fire:**—A three days' battle in May, a Bible conference in June, Presbytery and Synod and administrative board meetings in July, cleaning up and preparations for school in August and school opening in September, these and other events account for the last five months in Kiungchow, Hainan. A surprise attack made by the Peace Preservation Army against the Canton forces in the yamen at the district city caught several hundred of the students in Pitkin Girls' School and the boys of Lingnan Branch School under fire

for two days and nights. Buried behind barracks of mattresses where the thick walls did not protect, these young people underwent a fearful experience, not being able to sleep or get to their meals during this time. Fervently they prayed and answer came when the missionary men were able to get through the lines and rescue them under fire, one by one, over the compound wall. Not one student was injured but other innocent lives were lost, among them the son of one of the mission evangelists, whose home also was almost demolished.

**The Flood:**—It was very interesting to go through some of the streets and see the relief boats giving out bread and rice gruel, and others giving out water to people marooned in their top floors. As time went on all these people made themselves ladders by which to let themselves down on the homemade rafts, or any thing they could find that would float. Standard oil cans lashed together with boards were quite *a la mode*, and made wonderful floats. Many were the interesting experiences that I had visiting peoples' homes to give inoculations, balancing on rafts and planks over unspeakable filth, climbing over banisters in the pitch dark, and finally coming up for air into marvelously kept top floors with electric fans and every comfort one could wish; on the other hand there were other "homes" that beggar description. I started giving inoculations August 12th, going over to Boone University (Wuchang), inoculating those of the faculty, their families and servants who had not gone away, before the advent of the refugees and the Flood Relief Commission. Besides this I went to some of the private homes and parishes who asked for help. At the time our nurses were scattered and unable to get to



me, or let me know how I could reach them, so I was single-handed, with the exception of the help of a friend who was staying with me who kept records and helped in numerous ways. I don't know what I should have done without her. In all, I have given over 800 inoculations; house-to-house visiting is slow work. In one instance it took me over an hour to get to one house. Schools are beginning to open now and I am hoping to get the work in full swing before I go for my long hoped and planned-for trip to Peking to see the Public Health work. As I look out upon the now dry land of this compound, I can hardly believe that a few weeks ago I could sail through my front door to the staircase and that I could not get any bread to eat for two weeks. Fortunately for me Miss Couch was away, so I was able to refugee in her apartment upstairs and had time even to move my furniture, so that nothing is spoiled except the walls and floors; the walls are mildewed almost up to the ceiling in some of the rooms. Newsletter, October, 1931.

**Preaching and Teaching in Refugee Camps:**—A new feature of relief work in China has been added by the National Flood Relief Commission in asking Christian leaders to take active part in the work of the Commission. Hitherto the nearest approach to this has been in the work of the China International Famine Relief Commission. Another new feature is the encouragement given to religious agencies, Christian as well as Buddhist, to preach in the refugee camps, and do whatever they can to cheer the spirits and enlighten the minds of the refugees. Both the Chairman of the Hupeh Provincial Government and the Provincial Commissions of Education have extended this encouragement publicly and privately. This new opportunity was

first used in the Boone Refugee Camp. The Y. M. C. A. workers have developed their work in this direction at the Futai Yamen Camp, and plans are under way to extend this preaching and teaching, both on the lines of the Literacy Movement and in hygiene and public health efforts. The refugees have responded heartily to both the preaching and the teaching. Newsletter, October, 1931.

**No News is Bad "News":**—We reprint with full approval the following Editorial printed in the *West China Missionary News*, November, 1931. We sympathize with the tribulations of our colleague. Often we feel condemned to make bricks without straw! We wish our readers would take these words to heart and send us copies of all general letters or news sheets they send home. The *Chinese Recorder*, like the *News*, might then be more frequently able to satisfy their requests for "more news."

"The difficulty of editing a *News* without news is no less than the difficulty of making juggled hare without a hare to jug. The aim that we have set before us is to make the *News* a definite bond of interest, sympathy and prayer between all the missionaries in West China and to give stimulus and inspiration to all the workers. But without news of what is going on in the various stations it is impossible to do this. We should like every reader to be also a contributor to the *News*. There must be some reason why so many people do not send some news of their district and work for others to read. What are these reasons likely to be? (1) They are too busy. (2) They think no one else is interested. (3) They feel their work is not sufficiently important or sensational for publication. (4) They fear publicity.

"Well, none of these reasons is really valid. To sit down and write a short account of events in your station and district would not take more than a few minutes each month. There are people in all parts of the field, as well as at home, who would be very interested to read what you think is of small account.

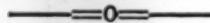
"A great airman, Sir Alan Cobham, said that what people of this generation need is 'air-mindedness' and he is devoting time and enthusiasm to creating air-mindedness in the youth of today. But what we in West China (in all China!) need still more is "NEWS-MINDEDNESS." Have you a "news-mind"? If not, we urge you to develop one. A "news-mind" is one that keeps the *News* very near the surface of the sub-conscious and thinks of it constantly as a medium of communication with a host of friends. When you see, let others share your vision. The *News* will provide the lens. When you hear, let other listen in, too. The *News* shall be your wireless. Pass on your thoughts, your ideas, your woes, your joys, your hopes, your dreams, your visions and let the *News* be the medium by which your burdens are divided and your joys multiplied. A good lesson is always followed by expression work. In this case the expression work is to take paper, pen, envelope, stamp, and steps to the Post Office!"

**China Inland Mission Notes:—**  
During October and November, 1931, 109 new workers arrived from Europe, Australasia, and North America. These have now filled to overflowing the two C. I. M. Language Schools, the one in Yangchow, Ku., for ladies, and the other in Anking, An., for men. Many of these go, later on, to the unevangelised, or, less evangelised, parts of China, in Kansu, Sinkiang, Kweichow, Yunnan, etc.,

to enter upon new work in association with senior workers of the Mission. About a dozen more new workers were due from the various home lands in December, 1931, and January, 1932. The Rev. G. W. Hunter, who has worked for some thirty years in Sinkiang Province, with his center in Tihwafu (Urumchi), reached Shanghai near the end of October, 1931, it being nearly twenty-six years since he had been either on furlough, or to the coast. He left Tihwafu in August, travelling north to Tahcheng (the last city on the Chinese frontier) selling books and preaching en route. In Tahcheng he met his fellow-worker, Mr. Mather, whom he found busy with literary and medical work, as well as preaching. His work has been, for some months, among Russians, Tater, Sart, Qazaq, Turki, Mongols, and Chinese, etc. From Tahcheng, Mr. Hunter went on into Russia, first of all to Bachtı, where Russian Customs had to be passed and his horses examined by the veterinary surgeon, and then on to Aikuz (Sergiopol) the first railway station on the new branch Siberian line. The people were most open to Gospel preaching. From Aikuz, Mr. Hunter travelled by railway through Semipalatinsk to Manchuli, and found the trains very crowded; he was delayed en route owing to being unable to board some trains for a day or more. From Manchuli, Mr. Hunter came on through Harbin, meeting much kindness from Russians and Chinese. From there he came on to Shanghai via Dairen. Mr. Hunter, though seventy years of age, plans to return, after a few months, to Sinkiang, for further work, some new workers possibly accompanying him to those distant and difficult regions..... Movements of many troops have hindered travelling and itinerant work

in Shansi. Some of the soldiers have been converted. The Luanfu Hospital has been reopened with two doctors, and nurses, after having been closed for some time. People generally are very friendly and open for Christian work. The work in Yunanfu, and in the country near, goes forward, with more baptisms, and an increase of unpaid Chinese workers. Some of the military are among the new converts. The work among the Aboriginal Tribes continues to extend with much encouragement, and it is hoped to soon occupy some new centres for this work.....About half the inland stations in Kiangsi are now reoc-

cupied, but in others there is still much disturbance, and many of the Christians as well as the outsiders have had to go into hiding, or, flee to the hills. Some schools have been reopened, and some short-term Bible schools held, with encouraging attendances. In the Kanchow district (south) over 2,500 Scripture portions were sold in September. In Nanchang some government school students have been converted, baptised and persecuted; fellow-students are now interested.....During October over 580 baptisms were reported to the Shanghai office, making over 3,400 since January 1, 1931.



### A Prayer for China, Japan and Korea

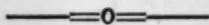
The following prayer was suggested by S. C. Leung, a Chinese Y.M.C.A. secretary, for use in connection with the program of the World's Day of Prayer for Women which calls for prayer for China, Japan and Korea as a group of neighborhood countries. The tension of feeling as between the countries seemed to call for some guide to Christian prayer for each other.

"O God our Father, teach us to pray at this time for our countries, China, Korea and Japan, for our statesmen and soldiers and people, for all who have control of policy and for all who are leaders in the making of public opinion. Grant a new spirit in us men that in the midst of these national exasperations our search for the truth may be more earnest than our desire to guard our rights or establish our national prestige. Give unto us a greater reverence for facts and a greater horror of lies and misleading propaganda: and so stir up in us the spirit of our Saviour that each may see clearly in his neighbour and enemy what it is which maketh Thy love to abound towards him.

"We confess our sins as a nation and as a society. We have had the pride which claimed much from others and was less concerned with its moral weakness. We have not set first things first, but rather would have all things added unto us now: and then we have deceived ourselves that there was a rule of God's righteousness in our hearts. Strengthen in us, All-Father, the sincerity of our penitence, and help us to be true to Thee and Thy laws as we would be faithful to our dear country and her great traditions.

"Grant unto us peace in our time, not the peace of bullies who have crushed down all opposition to their wishes, not the peace of cunning politicians who have lied their way to an empty success, not the peace of slaves who have lost their souls: but the peace of free men who have cleansed their hearts by honest requital for wrongs they have done and who seek to build Thy Kingdom of love and righteousness with labour and sacrifice and brotherly cooperation between men and states.

"And this we pray through Jesus Christ our Lord. "Amen."



### Notes on Contributors

Rev. Frank R. Millican is a member of the Presbyterian Mission (North). He arrived in China in 1907. He is on the staff of the Christian Literature Society, Shanghai.

Rev. Philip D. Dutton is a member of the American Board Mission. He arrived in China in 1919. He is located in Taiku, Shansi.

Mr. D. W. Thompson is a member of the Wesleyan Methodist Church located in Yiyang, Hunan. He arrived in China in 1926.

Rev. S. Lautenschlager is a member of the Presbyterian Mission (North). He arrived in China in 1920. He is on the staff of Cheeloo University, Tsinan, Shantung.

Rev. B. B. Chapman, is a member of the Wesleyan Methodist Missionary Society. He arrived in China in 1913. He is on the staff of Central China Teacher's College, Wuchang.

*Statistics of American Methodist Work:*—Statistics being rather rare we note with appreciation those given in the *The China Christian Advocate*, December, 1931, gathered from the records of nine Methodist conferences. With regard to most of the items the Foochow Conference is ahead. In all the churches of these conferences there are 44,649 full members and 25,259 probationers. The workers comprise 465 members of the conferences and 1529 local workers. In 603 Sunday Schools are registered 33,415 pupils. For all purposes and from all sources there was raised a total of \$233,970; twenty-seven hospitals received also \$434,242. In the various schools are 27,500 students. The total income of these schools was \$1,360,254.



